THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

Pacific School of Religion Berkeley, Calif.

VOL. XXXIII, No. 2 APRIL, 1926

Swedenborg's Greatness — Lewis F. Hite — 129

How Shall We Answer the Question, What is the Use of the Communion? — Asa E. Goddard — 152

The New Church as a Community Church — Warren Goddard — 164

Our Attitude Toward the Non-Christian — Yonezo Doi — 174

The Relationship Between Homeopathy and the New-Church Doctrines — Nils Bergman — 185

"Dollars Only" (a review) — C. W. Barron — 196

(For Editorial Department, see next page.)

EDITORIAL DEPARTMENT

Editorials :

Creation or Evolution LEWIS F. HITE - - - - - - 206

Biblical and Doctrinal Studies :

Making Iron to Swim, or, Divine Accommodation to Human States. EVERETT KING BRAY - - - - - - - 225

Binding Up the Broken-Hearted H. CLINTON HAY - - - 232

Current Literature :

Rapp, William Jourdan. Osman Pasha; a Play in Four Acts. B. A. WHITTEMORE - - - - - - - - 239

"Christian Literature in Moslem Lands." B. A. WHITTEMORE 241

Fite, Warner. Moral Philosophy: The Critical View of Life. AUSTIN WARREN - - - - - - - - - 244

Kent, Professor Charles Foster. The Growth and Contents of the Old Testament WM. F. WUNSCH - - - 247

Headlam, The Rt. Rev. A. C. Jesus Christ in History and Faith AUSTIN WARREN - - - - - - - 250

Merrifield, Fred. Modern Religious Prose and Verse: An Anthology. H. CLINTON HAY - - - - - - - 253

"The Open Book." B. A. WHITTEMORE - - - - - 256

THE NEW-CHURCH REVIEW

THE NEW-CHURCH REVIEW first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827). The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. The REVIEW aims to serve as an international organ of the best thought, progressive and constructive as well as retrospective and critical, of the New Church.

The Board of Editors consists of the Rev. Lewis F. Hite as managing editor, the Rev. William F. Wunsch (in charge of "Studies") and Mr. B. A. Whittemore (in charge of "Current Literature"); with the Rev. H. Clinton Hay and Mr. Kenneth P. Kempton in an advisory capacity.

Published by THE MASS. NEW-CHURCH UNION

134 BOWDOIN STREET, BOSTON.

50 CENTS A COPY ALBERT P. CARTER, Treas. $2.00 A YEAR

(Postage to Canada 12 Cents, and to Europe 20 Cents Extra, Per Annum.)

Entered at the Post-Office at Boston as Second Class Matter (Printed in U.S.A.)

THE
NEW-CHURCH REVIEW

VOL. XXXIII.] APRIL, 1926 [No. 2

SWEDENBORG'S GREATNESS

BY THE REV. LEWIS F. HITE.

THE WORLD has been widely and variously impressed with Swedenborg's greatness; and nevertheless it is a curious fact, an anomaly in history, that he is now, and has ever been, virtually ignored in religious, literary, scientific, and philosophical circles. His name is scarcely, or rarely, mentioned in the pulpit or on the platform, in the schools—whether theological or other—or in public print. It is true that we may easily cite a considerable number of distinguished men who have paid tribute to his greatness. Kant in Germany, Coleridge in England, and Emerson in this country, did much to spread his fame, and to turn cultivated men to his writings; but they had little appreciation of his true greatness, and did little to help others to a higher degree of appreciation. Kant was interested for a time in his extraordinary psychic powers, but despised, or affected to despise, his science and philosophy as well as his religion. Coleridge had a real appreciation of his intellectual and literary achievements, but was unresponsive to his religious teachings as a whole. Emerson said many admirable and fitting things about him; but he was positively repelled by his seership, and by his religious doctrines. Many others have paid various tribute to special features of his character and his teachings; but they have studiously avoided efforts to comprehend the man or his system.

It would be curious rather than profitable to attempt to account for this peculiar neglect; but a little familiarity

with the history of opinion and controversy enables us to surmise that the greatest obstacle to due recognition was Swedenborg's religious experience and teaching. Sectarian animosity and opposition made capital of his extraordinary claims and of his sweeping denial of some of the prevailing tenets of traditional Christianity. At the same time, naturalistic and professional prejudices were enlisted to stamp his religious experiences as insane visions, and his religious teachings as the subjective creations of a diseased imagination. The inveterate prejudices so aroused and propagated had the effect of putting Swedenborg outside the pale of popular recognition and tolerance.

Whether Swedenborg has really gained in public esteem or not, is by no means easy to determine. In spite of the singular neglect that has been shown him in the seats of the mighty, it is both true and significant that his teachings have directly or indirectly permeated the religious thought of mankind in subtle and almost unrecognizable ways, and have presumably revolutionized some phases of religious opinion. But we are not yet on solid ground in venturing to estimate the greatness of his influence in this direction. We may more properly, on this occasion at least, devote ourselves to those features of his greatness which are obvious.

Swedenborg was great in many directions: as a public official; as a scientific investigator; as a constructive system builder; as an epoch-making philosopher; as an unapproached seer; as a thoroughgoing religious reformer; and as a prophet of a new Christian era.

Highly competent men in professional circles have recognized Swedenborg's greatness in the field of science, and have credited him with signal achievements, especially in cosmology and physiology. But even here the breadth of his knowledge, the rare depth of his insight, and the high degree of his philosophical cultivation, have scarcely been noticed, or have been as a matter of course depreciated. In short, Swedenborg's true greatness has suffered unmerited eclipse by the intervention of prejudice and igno-

rance; and although it is a large task, the effort should be made to do historic justice to the man and to his work.

As preliminary to the full appreciation of Swedenborg's work as a philosopher, as a seer, and as the pre-eminent Christian teacher of our time, we should examine in some detail the early circumstances of his life, and the salient features of his career as scientific investigator and theorist.

Biographers have brought together the few facts that are known about his boyhood and early life. He was born in Stockholm in 1688. His father held high official positions, being in turn Court Preacher, Professor in the University of Upsala, and finally Bishop of Skara. The boy was thus familiar with the atmosphere of the Court, as well as with that of the University, and came in direct or indirect contact with the leading men of the country. His mind was thus early stored with vivid impressions of persons, views, and events of current and general importance. We know little of his university career beyond the fact that he graduated at the University of Upsala in 1709, and that he was constantly and actively interested in its welfare the rest of his life.

With abounding energy and zeal for learning, and with full determination to equip himself for the best service to his country, he set out at the age of twenty-two for four years of travel. He went first to England; and dividing his time between London and Oxford, he devoted himself for two years to intense study, especially of mathematics and the physical sciences. He was enthusiastic in the study of Newton, and made the most of his acquaintance with the astronomers, Flamsteed and Halley. In the meantime, he was making himself familiar with the history of the sciences, and was collecting the best books he could find. As a matter of technical training, and as a preparation for practical usefulness, he learned the art of instrument making, and was ever alert to note useful discoveries and inventions, which he reported at once to the authorities of the University of Upsala. His head was teeming with ideas and plans for the fuller equipment, and for the enlargement of the

instruction, at the University. From this time on he worked for the establishment of a department of mechanics there, and was constantly suggesting and supplying instruments and books. Two ideas dominated all his activities: the idea of mastering the sciences of mathematics, mechanics, physics and chemistry; and the idea of promoting the welfare of his country in the sciences and in the arts.

From England he went to Holland, and thence to Paris, pursuing his studies, and, especially in Paris, making the acquaintance of the foremost men in their respective lines of activity.

Single-mindedness, an immense capacity for work, a burning zeal for invention, discovery, and advancement, combined with untiring effort to put the sciences to practical use, were, as shown by his letters, marked characteristics of this developing period, and were the forces which impelled all his efforts. It was on his way home, writing from Rostock, that he gave that extraordinary list of his projected inventions, among them a submarine war-boat, a rapid-firing gun, and a flying machine. This period is not only deeply interesting in itself, but is prophetically significant of the genius of the man and of his later achievements.

The next six busy years were spent at home, living now at Brunsbo, his father's residence, now at Stockholm, now at Upsala with his highly esteemed brother-in-law, Eric Benzelius, and going from place to place as business interests and activities called him. His intense zeal for the advancement of science and its applications among his countrymen, led him to establish and conduct the first scientific magazine published in Sweden. This reached the sixth number, and was then discontinued for lack of support; but while it lasted, it gave vent to his scientific interests and energies, and was a vehicle for the results of his studies.

It was during this period that he made the acquaintance of Charles XII, who, something of a mathematical genius himself, was much impressed with the scientific abilities and attainments of his young friend. As a result of this acquaintance, Swedenborg was by appointment of the King

associated with the great engineer Polhem as his assistant; and they together accomplished some memorable engineering feats. We have Polhem's testimony that Swedenborg was a "ready mathematician," and that he had a quick genius for mechanics. At this time also the King appointed Swedenborg a member of the State Board of Mines, a position which he held with high distinction for thirty years,—from 1717 until his resignation in 1747.

The opportunities for public service offered by these positions immensely stimulated Swedenborg's efforts in all directions. He plunged with renewed zeal and zest into his studies, and was constantly engaged in making observations and experiments in the sciences connected with mines and minerals. His practical bent and habit, deliberately cultivated, and his inventive genius, kept him persistently engaged in discovering and proposing new methods of improving mining and manufacturing operations. Chafing under the indifference and the opposition of officialdom, of professional inertia, and of vested interests, he found to his bitter disappointment that his efforts were to an exasperating extent thwarted and fruitless. Nevertheless, he was all the while pressing forward to a leading position as a constructive statesman, and as a pioneer in scientific and industrial progress. As a member of the Royal College of Mines, and as a member of the Swedish House of Nobles, he expressed his broad and active interest in promoting education, science, and other forms of public service, by presenting on occasion treatises, papers, and memorials to these bodies. Among other improvements, he recommended new methods of manufacturing iron, steel, copper, and salt. He memorialized the House of Lords to abolish the time-honored distinction between the noble and the ignoble metals, which put iron at a disadvantage with respect to copper. In the same line he urged legislation to encourage the production of iron, to establish rolling-mills, and to prohibit the export of crude copper. With advanced statesmanship, he presented clear and forcible discussions of the financial situation of the country, including the course of exchange, and urged a

return to metallic currency as a needed measure. He recommended a decimal system of weights and measures. One memorial proposed regulation of the liquor traffic; another vigorously opposed a declaration of war against Russia. In the field of education, he proposed the establishment at the University of Upsala of a department of mechanics, a professorship of astronomy, and a professorship of the Swedish language.

In the meantime, he was making exhaustive studies of everything relating to mines and mining, both in books and by actual observation; and he was constantly writing out and publishing the results of his studies, which were taking a wider and wider range. In fact he was becoming more and more interested in the scientific and theoretical aspects of the familiar objects and processes with which he was constantly dealing, while not neglecting the practical and technical matters of his profession. Accordingly he plunged ardently into a systematic and thorough study of chemistry and physics, which in the end carried him to new methods and advanced achievements. As early as 1719, we find in his letters to Benzelius that his interest was concentrating upon exhaustive investigations of the nature of fire, the nature of motion, and the nature of the least particles of matter.

To equip himself as completely as possible for the duties of his office, and to take advantage of more favorable opportunities for publishing the books he had in hand, he made his second journey abroad. During this absence of fifteen months, he visited all the mines in Saxony, in the Hartz mountains, and in other near-by localities, bent upon getting all the knowledge obtainable in these highly developed mining regions, and especially upon learning the new methods and improvements. Meanwhile, he published his "Introduction to the Principles of Nature, or New Attempts at Explaining Chemistry and Experimental Physics by the Use of Geometry"; his "Miscellaneous Observations, especially on Minerals, Fire, and the Strata of Mountains"; and several other smaller treatises.

To a deep student of Swedenborg's early scientific methods, and of his first attempts at a philosophy of nature, these books are most instructive. They show an astonishing range and variety of observations and experiments, together with an admirable freedom and originality of interpretation. As to the former, students of the history of science tell us that Swedenborg, in his book on chemistry, was the first to apply geometry to chemistry, and to explain the constitution of chemical bodies by the geometrical properties of their constituents. The book as published seems to be only selected chapters of the work as written; in fact, only parts eight to fourteen, and part twenty-five. We gather from references that the seven earlier parts were devoted to a systematic exposition of the particle theory of matter. He applies this theory in explaining the constitution of water, common salt, nitre, acids, oils, and the metals, especially lead. All these substances are, according to the theory, constituted of particles differently arranged in geometrical order. The theory is briefly stated in explaining the composition of water. The least particle of water is round, and is composed of smaller particles; these again of still smaller; and so on to that which is composed of mere points, points which have no material properties; and here we reach the situation which, as we see in the "Principia," tried all the powers of his intellect to penetrate. It is here that Swedenborg touched the inmost and the climax of his philosophy of nature, and where he showed himself the most advanced natural philosopher up to his day; indeed in some respects the most advanced natural philosopher of any day; for at one stroke he cast aside the solid atom of the traditional theory, and anticipated the results of the most recent theories of the ultimate constitution of bodies, and the most recent interpretations of the atomic theory of today.

In the "Miscellaneous Observations," we have an impressive glimpse of unwearied and clear-minded scientific activity, investigating with amazing detail now the geological features of the mountains of Sweden, now the fossil beds of Liége, and now the rock strata of his own and other

countries. We have also, as evidences of his sharp-sighted and many-sided interest in every aspect of nature and its operations, brief sections on hot springs, vitrification, crystallization, the circulation of the blood through the capillaries, mineral effluvia, the origin of metallic ores, the formation of quartz and spar, and a variety of other topics. We see his practical and inventive genius at work with fireplaces, smoking chimneys, improved stoves, maintaining heat in rooms, furnaces for smelting iron, air-pumps, better constructed salt-works, the weights of mixed metals, all showing an exhaustless energy for putting science into practice.

The geologist, Professor Alfred G. Nathorst of the University of Upsala, was greatly impressed by the range and advanced position of Swedenborg's scientific achievements, and (on pages 49 and 50 of his Introduction to vol. I of "The Scientific Works of Emanuel Swedenborg," published under the auspices of the Royal Swedish Academy of Sciences, Stockholm, 1911) has this to say about his work in geology:

> Swedenborg's contributions in the field of geology are of such significance and sweep that they alone would have been sufficient to secure him a respected scientific name. . . .
>
> One immediately notices in studying Swedenborg's geological writings that an investigating nature of the highest rank is in question, which on a solid foundation and with sharp powers of observation noticed everything, even what was apparently insignificant, in order to draw conclusions from it, and which when possible endeavored to control the correctness of the same by experiment. . . .
>
> The wealth of observations which he collected from various parts of Europe is astonishing, and he did this at a comparatively early age.

He goes on to say, in view of the backwardness of science in the early part of the eighteenth century:

> But the manysidedness to which his geological works bear witness is truly remarkable; nearly all questions of great significance for the geology of that time are touched upon by him, and still these works are but a minor portion of his scientific activity, which in many respects was far ahead of his time.

This testimony of a distinguished geologist and man of science of our own day is a fitting recognition of Swedenborg's character as a broad-minded and advanced scientist, and helps to give him his due position in the history of science.

As an observer and as an experimenter, Swedenborg was certainly one of the great men of his day; but his greatness is more conspicuous in the field of scientific and philosophical theory. It would be an easy matter to trace in detail the growth of his theoretical interest in the facts and processes of nature; and we should note his systematic energy in acquiring a thorough mastery of the sciences of mechanics, physics, and chemistry, both as to their history and as to their latest stage of advancement. But for the moment, we must try to get a definite idea of his extraordinary achievements as a philosopher in these fields. We have pointed out that he was the first to make a systematic application of the principles of geometry in the study of chemistry; and we have also dwelt with emphasis on his unparalleled achievement in working out to its final consequences the particle theory of matter. We have now to examine in some detail an equally distinguished achievement in dealing with the problem of motion.

In the third part of the "Miscellaneous Observations," Swedenborg sets forth in an admirable piece of very close discussion his "bullular hypothesis." Beginning with a minute study of water, he seems to have been crucially impressed with the mechanical properties of bubbles, such as bubbles of water and steam. He thought of a bubble of steam as a film enclosing particles of air; and of the particles of air as films enclosing particles of a third interior order; and so on. This was his bullular hypothesis. In working out this hypothesis, he made a masterly effort to attain clearness as to certain fundamental presuppositions of any metaphysics of bodies. He saw first of all that every material body, or material particle, must be thought of as a compound; in other words, he held, as did Leibnitz, that no material particle could be simple. He had to say, there-

fore, that the first material particles were constituted of points, and then add the qualification, that the points were without shape, dimensions, motion, or geometrical attributes,—for with these properties they would come within the field of mechanics, and would be material particles. On the other hand, he saw that the points must have motion to be effective in constituting even the simplest material compound. Here Swedenborg was on the verge of making the distinction between mechanical motion and the motion which mechanics presupposes. He faces the difficulty squarely and clearly, and solves the problem by making two outright assumptions. He deliberately assumes motion; and he assumes the first order of material particle in the bullular form. In reaching this solution, he achieved two signal results: he put the problem of motion back of mechanics; and he put the origin of material particles back of nature. He refers the origin of mechanical motion to the primeval motion of the Supreme Mover, the Creator; he refers the origin of particles to the infinity of points. As we shall see, he returns to these problems later in the "Principia," and gives a masterly discussion of the difficulties involved.

In all this bold and lonely philosophizing, Swedenborg showed perfect self-possession. Neither elated nor discouraged, he never lost sight of the fact that he was dealing with hypotheses; and he was ever insisting that his conclusions must be subject to the test of mechanics and experiment. As expressing the true scientific spirit, his words are well worth quoting. Towards the end of the discussion, he says:

> But as we are treating of invisibles, and as thought and geometry are alone at our service in the investigation, so we submit our views to the criticism of the learned; and if they bring forward facts to refute our notions, we shall receive the information in the most grateful spirit.

Swedenborg was at this time about thirty-four years old. His first journey was in 1710. His return home from his second journey was in 1722. The intervening twelve years were busy with hard study, wide reading, unremitting observation and experimentation in the field of nature, regular

attendance upon his duties as a member of the College of Mines and of the House of Nobles, and constant writing. From 1716 to 1722, within this period, he wrote about thirty books, making in all about two thousand pages, on a great variety of subjects, political, industrial, technical, scientific, philosophical, among them an algebra of 135 pages, the first in the Swedish language, and a book of 169 pages on algebraic geometry and calculus.

For the next eleven years, i.e., from 1722 to 1733, he was in regular attendance upon the meetings of the College of Mines and the House of Lords, in both of which he took a distinguished part. In 1733 he was forty-five years of age. His powers of observation were cultivated to a rare degree; his mind was systematically and richly stored with history and science; he was intimately acquainted with the civil and political life of his own country, and hardly less so with the life of the countries he had visited; he was an accomplished man of the world, and a welcome guest of men of distinction wherever he went. During these eleven years he had given himself with unflagging zeal to an exhaustive study of the philosophy of nature, and to the further mastery of his business and profession. He had come to be recognized as one of the great men of the day.

In order to give his entire time to advanced study and to publish the books he had in preparation, he obtained from the King leave of absence for nine months, which was afterwards extended to fourteen. He first made a trip through Germany and Saxony, by way of Berlin and Dresden, to Prague, where he spent over a month visiting the mines of the neighborhood, especially those in the mountains round about Carlsbad. From Prague he returned by way of Dresden, and proceeded to Leipzig. At Leipzig he was five months putting through the press the monumental works which he called *Opera Philosophica et Mineralia.* There were three volumes. The first was what we call the "Principia." The full title in English is "The First Principles of Nature; or, New Attempts at a Philosophical Explanation of the Elemental World." The second and third volumes

were elaborate treatises on iron and copper, of 386 and 534 pages respectively. On these we may pause only with the remark that the whole of the first section (253 pages) of the second volume was translated and published in the French "Descriptions of the Arts and Measures," in 1762; and as recently as 1923 a new Swedish edition of the entire volume was published in Stockholm. The books became standard on their subject, the treatment of iron and copper, from ores to the finished products.

The "Principia" is one of the great books in the history of science and natural philosophy; but it has never had the study or the recognition it deserves. It would be impossible within the limits of this sketch to give an adequate impression of the newness and thoroughness of this book. The first three chapters alone would have been sufficient to establish Swedenborg's position as the foremost representative of sound philosophic method and of the particle theory of matter; but the remaining chapters are equally distinguished as a thoroughly worked-out system of cosmology. As a cosmologist he preceded Wright, Kant, Buffon, and La Place; but in clearness and completeness his work belongs to the latest state of cosmological achievement.

There are three problems of natural philosophy which have engaged the best powers of the human mind throughout history: the problem of knowledge; the problem of matter; and the problem of motion. In the first three chapters of the "Principia," Swedenborg deals with each of these problems in succession. The first chapter begins as follows:

> If there is the proper connection between the mind and the organs of the senses, in other words, if man is truly rational, he continually aspires after wisdom.

This sentence is the key to Swedenborg's theory of knowledge. Put more generally, it says that when the soul is properly connected, through the mind and the senses, with the external universe, man's knowledge is spontaneous and complete. After setting forth briefly what he conceives to be the true method of philosophizing,—which he sums up as

the method of proceeding by experience, geometry, and reasoning,—he proceeds to develop his conception of what wisdom is, and of the wise man, the man who has a complete knowledge of nature to the inmost, whose soul and all its lower faculties are so perfectly adjusted to everything in nature, and especially whose inmost substances are so perfectly adjusted to the finest substances of the physical world, that he has spontaneous and complete knowledge of all that happens in the outer universe. There are two prophetic conceptions here: one is the anticipation of the present psychophysical doctrine of the "reflex arc"; the other is the vision of man in his integrity, which he preserved to the end. This all too meager reference gives little idea of the breadth and penetration of Swedenborg's thought on the subjects of this chapter, but some careful discussion will be found in *The New Philosophy* of July, 1922 (published at Bryn Athyn, Pa.).

In the remaining chapters of the "Principia," we have an unparalleled effort to think clearly about the origin and composition of the bodies of the material world. Chapter II deals elaborately with the "first natural point" derived from the Infinite, and specifically from infinite motion. We cannot stop to discuss the difficulties involved in the conception of infinite motion; nor those involved in the conception of a point as derived from motion. We may, however, say in brief, that Swedenborg's procedure is based upon the argument that all material bodies, and all material particles however small, are compounds, and therefore made up of parts; but he rejects the principle of infinite divisibility, and consequently assumes that there was a first material particle which had its origin from what was not material, what he calls the "first natural point." This argument involved the attempt to define motion without introducing mechanical properties; it also involved the attempt to conceive a type of motion other than, and previous to, mechanical motion. He was perfectly well aware that from the materialistic and mechanical point of view this was absurd; but he deliberately and elaborately maintained that mechanical motion

presupposes motion which is not mechanical; and in this he is in agreement with one of the keenest and best equipped minds of our day, Henri Bergson. He is also in agreement with our most advanced physicists in their effort to solve the problem of matter in terms of energy.

Starting with the "first finite," and proceeding by composition and recomposition, Swedenborg builds up the series of bodies which includes the ether, air, and water. The sun, the solar vortex, and the magnetic element, are systems of particles in various degrees and kinds of composition. The planets are bodies thrown off from the outer surface of the revolving sun.

With the "Principia" Swedenborg completed his account of the origin and constitution of the physical world. It marked the end of one period of his career and the beginning of a new; for the opening chapter was prophetic of the enormous work he was to do in anatomy, physiology, and psychology. For the next ten years he was almost completely absorbed in the task of writing and publishing his epoch-making books on the "Animal Kingdom,"—more properly the Kingdom of the *Anima*. In these books we have the record of Swedenborg's search for the soul in its kingdom, the body. From 1734 to 1744, he wrote about forty-five hundred manuscript pages, fifteen hundred of them folio, and the rest quarto. The more important of the books published from these manuscripts are: "The Economy of the Animal Kingdom," "The Animal Kingdom," "The Brain," and "The Rational Psychology." Coleridge, one of the greatest of literary and philosophical critics, was deeply impressed with the "Economy of the Animal Kingdom" as a literary and philosophical production; and Emerson also eulogized it in glowing terms. Professors Max Neuburger, Anders Retzius, and others of our own day have expressed great admiration for Swedenborg's work on the "Brain," and have pointed out that it anticipates results of the most recent investigations in brain physiology. A reviewer in the *American Journal of Psychology* selected Swedenborg's "Rational Psychology" as the best type of

rational psychology within his knowledge. The "Animal Kingdom" gives us some idea of Swedenborg's method, and of the immense amount of labor he spent in preparing for the writing. From the early days of his first visit to England, it was his habit to collect the best books obtainable on the subjects he was studying; and the quotations in the "Animal Kingdom" show how familiar he was with the best authorities in anatomy and physiology. In short, the writings of these ten years embody the results of the systematic labors of a lifetime,—from the time he wrote the article on "Tremulation" for his magazine in 1717, to the last paragraph of the "Animal Kingdom" in 1744.

As the glimpse in the opening chapter of the "Principia" suggests, and as the closing paragraphs of his book on the "Infinite" declares, the effective and persistent motive of this continuous and systematic labor was his search for the soul. He maintained and worked out the idea that a complete knowledge of the soul could be gained only by a complete knowledge of the kingdom which it ruled, the body. In the end he was to be disappointed, for the reason which he himself came more and more to appreciate, namely, that the mechanism of the soul was of a different type from that of the body, and that it was vain to attempt to apprehend the soul with a system of mechanical ideas.

We come now to the most extraordinary crisis and transition ever experienced by any man. This polished man of the world, occupying with distinction important government positions, a highly honored member of the learned fraternity, a master of the science and the philosophy of the day, and an eminent contributor to the advancement of both science and philosophy, went through experiences which turned him from all worldly pursuits and from the rewards of scholarship to the single-minded purpose of devoting himself for the rest of his life to the service of the Lord in opening to men the spiritual meaning of the Bible and the realities of the spiritual world.

In his "Diary," begun in the year 1744, Swedenborg relates day by day and with amazing detail his dreams,

visions, and mental states. The experiences here set down enable us to see that much in his subsequent religious teachings was spoken from the depths of his own personal life. The depth and severity of his spiritual temptations, the knowledge he acquired of the nature of love, and above all the state of absolute self-surrender he attained, show us most vividly what genuine Christian experience really is in these respects. We see how completely, with absolutely no reservations, he committed himself to the Lord's guidance. In following this recital, we can hardly escape the conviction that he was the solitary Christian in the truest and fullest sense of the word in his day, or of any day. This "Diary" is strange reading; but we should bear in mind that seldom or never have the depths of the human soul been laid bare with such minute detail and with such utter transparency. There are mysteries here no doubt; but there are mysteries outside of Swedenborg; and we should not allow ourselves to shun the mysteries in Swedenborg, and at the same time fall helplessly into the mysteries of every day life in the world around us.

In these experiences, Swedenborg assures us that the Lord appeared to him, and commissioned him to explain the spiritual sense of the Scripture. His words, as reported by Robsahm, are:

> He then said that He was the Lord God, the Creator of the world, and the Redeemer, and that He had chosen me to explain to men the spiritual sense of the Scripture, and that He Himself would explain to me what I should write on this subject. That same night also were opened to me, so that I might become thoroughly convinced of their reality, the world of spirits, heaven and hell, and I recognized there many acquaintances of every condition of life. From that day I gave up the study of all worldly science, and labored in spiritual things, according as the Lord commanded me to write.

As a matter of fact, after publishing the "Animal Kingdom" and the "Worship and Love of God," Swedenborg returned home, and resumed his public duties in August, 1745. But evidently his official labors interfered seriously with his religious studies and writing; for in June, 1747, we

find him petitioning the King to relieve him of his office as Assessor in the College of Mines. The petition was granted June 12, 1747, and on the 17th of July he bade farewell to his colleagues.

In the meantime, he was doing an almost incredible amount of work, studying the Bible, and making record of his experiences in the spiritual world. He learned Hebrew in order to read the Old Testament in the original. He read the Bible over and over again, and made Biblical indexes which amounted to about 1900 folio pages of manuscript. He wrote provisional commentaries on books of the Old Testament amounting to over 300 pages. He wrote parts I and II of the "Spiritual Diary." All this work gave him an unexampled familiarity with the text and the inner meaning of the Bible, and also with the objective spiritual world. After this preparation, Swedenborg, in the latter part of 1747, began writing the "Arcana Cœlestia," and was constantly at work on it until 1758. The first volume was published in 1749.

Swedenborg had made inventions and discoveries in mechanics and in science; he had made a finished and prophetic contribution to cosmology; he had attained a position in physiology and psychology far ahead of his time; he had completed the circle of the sciences, and had gained eminence in philosophy. If he had died in 1745, he would have been given high rank among the great men of history. But a still higher level of greatness awaited him.

The appearance of the "Arcana Cœlestia" made a new era in the history of religion. It gave the world not only a new view of the Bible, but a new view of life and of God. It showed for the first time that the Bible is the Word of God by virtue of the correspondence between the letter and the spiritual meaning within the letter. It taught for the first time that love is life, and that God is Infinite Love; or rather than Infinite Love is God. It taught for the first time that the Lord Jesus Christ is the one only God, and gave the rational grounds for that belief. For the first time it made the Word of God intelligible and consistent as a whole.

In the opening sentences of the "Arcana Cœlestia" Swedenborg said:

> The Word of the Old Testament contains arcana of heaven; and each and all the things therein refer to the Lord, His heaven, the Church, faith, and matters of faith. This no mortal gathers from the letter. . . . And yet there are internal things which do not appear at all in the external, save a very few which the Lord revealed and unfolded to the Apostles.

When he said this, he announced a new principle of interpretation, and gave the Bible a new character. When he said "that the first chapter of Genesis in the internal sense treats in general of the new creation of man, or his regeneration, and specifically of the Most Ancient Church," he was meeting and removing difficulties which have destroyed the faith of untold numbers of Christians. When he went further, and said that "the six days, or periods . . . are so many successive states of man's regeneration," and then proceeded to explain this in detail, he anticipated and nullified the objections which were to be urged later by the geologists. He anticipated and went beyond the latest stage of modern Biblical criticism, when he said:

> There are in the Word, in general, four different styles. The first is that of the Most Ancient Church. . . . The second is historical, which is found in the books of Moses from the time of Abraham onwards, and in those of Joshua, Judges, Samuel, and the Kings. . . . The third style is prophetical, and was born of the style of the Most Ancient Church, which was greatly revered. . . . The fourth style is that of the Psalms of David, which is intermediate between the prophetical style and that of common speech. (N. 66.)

The "higher critics," in trying to give the historical basis of the different styles found in the Bible text, fall into confusion because they have no guiding principle except natural history to lead them.

Swedenborg anticipated and went beyond modern Biblical scholarship in another crucial instance. Since the days of Astruc's book on Genesis (1753), scholars have labored to explain certain outstanding facts in the Story of Creation:

first that the story seems to be repeated in the second chapter; and second that the word God alone is used throughout the first chapter, and Jehovah God throughout the second. These facts have been explained on the theory that there were two different original documents that have been combined in the Biblical narrative; and that they both told the same story, each in its own way. Swedenborg's explanation is that Moses got the story from the descendants of the Most Ancient Church, and that the first chapter is the story of the regeneration of the *spiritual* man, the man of wisdom, while the second chapter is the story of the regeneration of the *celestial* man, the man of love. In the one case, the word God is used, in the other Jehovah God; God being the proper term for the Divine Wisdom, and Jehovah the proper term for the Divine Love. On these points Swedenborg says: "Moses received this account of creation from the posterity of the Most Ancient Church" (n. 66). As to the two parts of the story, he says (in explanation of verse 4 of the second chapter):

> The generations of the heavens and the earth are the formations of the celestial man. . . . Here therefore another man is treated of, which is further manifest from the fact that now for the first time the form "Jehovah God" is used, but in the preceding chapter relating to the spiritual man only God. (N. 89.)

When taking up the story of Abraham (at the beginning of the twelfth chapter) he says:

> From the first chapter of Genesis thus far, or rather to the mention of Heber, the stories have not been true history, but composed history, signifying in the internal sense celestial and spiritual things. But in this chapter and in those which follow the stories are . . . true histories; and thus in like manner signify celestial and spiritual things in the internal sense.

These statements are repeated and expanded on various occasions subsequently, and they make sufficiently clear that, according to Swedenborg's teaching, the first eleven chapters of Genesis are written in a different style from the rest of the Bible; that they are written in the language of pure correspondences, whereas the rest of the Bible has a proper

literal and historical sense, as well as the spiritual sense; and that the Story of Creation does not relate directly to the creation of the natural world, but to the regeneration of man,—the first chapter to the regeneration of the *spiritual* man, the second to the regeneration of the *celestial* man. In short, Swedenborg's teaching on these points obviates all the natural criticism upon this part of the Bible, and gives it an inestimable spiritual value. And further, in interpreting the spiritual meaning of these first eleven chapters of Genesis, he establishes for all time the principles of interpretation for the whole Bible.

The fact and the principle of correspondence as applied to the interpretation of the Bible, will in the course of time make the Bible an open book, and will transform our knowledge of the Bible from the prevalent uncertain and confused insight into a systematic and consistent understanding. Correspondence is a universal fact and principle which may be exemplified at will in all departments of nature and knowledge. It is embodied in the structure and use of language; it is the law of relation between the natural and the spiritual; it is established by the process of creation; and it is the law by which the Bible was made. In the Story of Creation, we have a complete system of correspondences: the correspondence of sun, moon, and stars; the correspondence of earth, water, and sky; the correspondence of animals, plants, soil, and rocks. These correspondences are carried through the Bible to the end, and make it a consistent whole. The sun corresponds to love, both when the word is first used in the Creation Story, and when it is last used in the Book of Revelation; it corresponds to love throughout the Bible,—either to Divine Love and good human love, or to perverted human love. To test this principle, let any one follow the word "sun" through the Bible, and interpret every passage in which it occurs with this correspondence in view. He will then see for himself the wonderful light which it throws, not only on the passages considered, but upon the whole Bible. In the same way, he could take many other words,

especially such words as moon, cloud, water, earth, oak, palm, lamb, dove, horse, fire, gold, silver, rock, sea, river, grape, and others too numerous to mention. The result would be that the Bible for him would become more and more a new book, the veritable Word of God. Such knowledge of the Bible would give a new meaning to life and the world.

In the "Arcana Cœlestia" Swedenborg gives almost word by word the spiritual meaning of Genesis and Exodus; and incidentally he gives the spiritual meaning of almost every other part of the Bible. After finishing the "Arcana," he wrote the "Apocalypse Explained" and the "Apocalypse Revealed," and a summary of the spiritual meaning of the Prophets and Psalms, which treatises completed his work of Bible interpretation. In all this work he believed himself to be directly enlightened by the Lord in everything he wrote in explanation of the Bible text.

While writing the "Arcana," Swedenborg did not confine himself strictly to the task of giving the spiritual meaning verse by verse of the text immediately before him, but constantly turned aside to state the principles involved, and to indicate the situations to which the spiritual meaning applied. As a result the book contains an amazing number of short essays on an immense variety of subjects; for the most part what we may call bits of spiritual psychology, but also items of natural history and science. Very early in the book, at the beginning or end of the chapters, he added short treatises which were continued from chapter to chapter. For example, at the beginning of chapter II, he takes up the subject of the Spiritual World, Heaven, and Hell; and continues this to chapter XXI. In the same way, he treats of Correspondences through twenty chapters, and Influx and Intercourse between Soul and Body through four; while Charity and Faith, and finally the Earths in the Universe, are similarly handled throughout the entire book of Exodus.

With the finishing of the "Arcana" and the two books on the Apocalypse, Swedenborg really accomplished his task. He established directly the principles, methods, and a

vast number of details, of Bible interpretation; and incidentally he sketched his doctrinal system, and outlined his philosophy of the universe. But in those works all this miscellaneous material was left in a very detached and fragmentary condition; and so, as the work on the "Arcana" and on the Apocalypse was nearing completion, he began to collect, revise, and expand this material in the form of separate treatises, large and small; among them "Heaven and Hell," "Divine Love and Wisdom," "Divine Providence," and "True Christian Religion," which each in its own way were distinctly new and substantial contributions to philosophy and religion. It would be hard to select among them the most characteristic and fundamental. They were all written in the light of special Divine illumination, and with the unique advantage of open intercourse with the spiritual world.

Swedenborg was fully conscious that what he wrote was a new body of teaching. He was so fully assured that his teaching was of a supernatural order that he called one of his books *"Angelic Wisdom* concerning Divine Love and Wisdom," and another *"Angelic Wisdom* concerning Divine Providence." He so firmly believed he was writing from the Lord that, on the title page of the "True Christian Religion," he signed himself, "Emanuel Swedenborg, Servant of the Lord Jesus Christ." We are therefore to take the whole body of his theological works as a new revelation of truth about God, about man, and about the spiritual and natural worlds in general. He also saw, and with immense detail proclaimed, the effect of this teaching in establishing and constituting a new Christian Church. He believed with firm conviction that he was the Lord's specially chosen instrument for conveying this truth to men, and that solely for this purpose he was granted the unique advantage of open intercourse with the spiritual world. We must appreciate, however, that this is an astounding claim; one which should be accepted only on definite, clear, and convincing evidence. This evidence in the final test is to be found in his writings themselves. Nevertheless, Swedenborg's char-

acter and his greatness as a scientist, philosopher, and theologian should give extraordinary weight to his testimony.

Apart from his unique and pre-eminent character as a Seer, Swedenborg's greatness as a revelator of the inner and higher meaning of the Bible, and as the creator of a new philosophy of universal scope, places him in a position so exalted as to be beyond our powers to estimate fully. But we have many lines of approach. In "Divine Love and Wisdom," we have abundant and illuminating instances of new teaching of the most fundamental character both in philosophy and in theology. We find here statements of the doctrine of love which substantiate our most exacting claims. The three propositions, "Love is the life of man," "God is Love itself and Life itself," "God is Very Man," are sufficient foundations of the new philosophy and the new theology which are contained in this book. When we start with the doctrine that Love is substance itself, and is in its very essence creative, we are on the way to a new and complete philosophy of the universe; for we have love as the substance of the universe, and love as creator of the universe.

From this point of view we see that the whole body of the theological writings is one enlarged and varied statement of doctrine about the nature, forms, and operations of love. This doctrine is the substance of the new revelation; and in this doctrine Swedenborg's greatness culminates. Swedenborg's life, and especially his preparation of mind and heart for his task as revelator, should not be neglected; but the duty of his followers is to concentrate their energies and their efforts upon making themselves, and making the world, familiar with his books, — his philosophy, his theology, and above all the spiritual teachings he saw in, and drew from, the Lord's Word. In doing this, his true greatness will become manifest; and the world will be led gradually to appreciate how great he was.

LEWIS F. HITE.

HOW SHALL WE ANSWER THE QUESTION, WHAT IS THE USE OF THE COMMUNION? *

By Asa E. Goddard

TO the question, What is the use of the Communion? the writer with his many limitations is attempting an answer for two reasons: first, because he desires to help in some measure a valued friend who said in substance "I wish you would tell me in plain English that I can understand what is the use of the sacraments"; and secondly, because he wishes to enlist the interest of those possessing far greater qualifications in one of the greatest practical uses of the church—namely, the practice of giving plain common-sense answers to the many thousands outside our Church who are hungering for a rational religion. The questioner quoted above is an earnest, intelligent lady, but not familiar with the doctrine of correspondences, and having little or no knowledge of Swedenborg's theology or philosophy. She may be considered typical of a large group who are seeking the truth under very trying circumstances. They have read of the grand farce enacted so recently at Dayton, Tenn., and see the utter absurdity of a debate from which churchmen would be led to suppose that an evolutionist is necessarily an atheist, and a scientist might think that a churchman is devoid of sense. Some of them have doubtless listened to one or more of the great modernists who openly deny the Virgin Birth and the inspiration of the Scriptures,—using the word inspiration in its commonly accepted meaning. They recognize the absolutely contradictory positions of

*This paper was prepared for use before an audience not of the New Church.

the different churches upon the subject of this paper: one sect believing that the bread of the Eucharist can be literally transformed into the body of Christ; another that there is a spiritual value in Communion celebrated in obedience to the Lord's command, but the use of which is very vaguely understood; another that "the breaking of bread instituted by Christ, and practised by the early church, was only a temporary figure for the sake of the weak, not binding on those who have true spiritual life." Good sincere Christians can be found accepting these widely divergent and contradictory opinions. All claim that they believe the Bible is the Word of God.

In order to answer any deep question effectively one must take account of the prevailing attitude of mind. The present is pre-eminently the age of reasoning. A scientifically-trained mind will not accept even the Bible without proof. The one text which undoubtedly appeals to many (especially college students) more than any other is: "Prove all things; hold fast that which is good" (I Thess. 5:21). While the Lord said to Thomas "Blessed are they that have not seen, and yet have believed," still he granted to Thomas the only convincing proof for his type of mind, and called forth the response, "My Lord and my God." We are dealing largely with Thomases. Can we convince them by making use of the methods familiar to them?

The world has usually shrunk from reasoning about sacred things, depending on faith alone; but faith alone has a dangerous side. It has often led to the belief of things which the Bible was never intended to teach, such as the literal creation of the world in six days, and the literal eating of our Lord's body. A reasoning mind looks for a deeper than surface meaning. The same God to whom we look for the laws of spiritual life is the author of all the laws governing every particle of matter in the universe. There can be no conflict between true science and true religion, nor between correct reasoning, the universally recognized method of the former, and a genuine

living faith. Where there is an apparent conflict, it is either from false reasoning or from an unfounded faith, or both. Let us look at the subject in hand first in a mathematical way, and then in the light of the Word of God.

One of the most satisfactory methods of proof in geometry is by "exhaustion," i.e., by showing that all possible suppositions except one are false, and therefore that that one must be true. Let us try to eliminate the false by this method, although conceding of course that in dealing with spiritual things one may not expect in all cases the same absolutely convincing proof as is found in geometry.

Every believer in the Word of God must admit that the Holy Supper, instituted by the Lord Himself, and by His command to be perpetuated by His disciples, must have had at least a temporary value; and therefore he must stand in one of the three following classes:—

(I.) Those who believe in a literal interpretation of the Lord's words "body" and "blood."

(II.) Those who believe that the Holy Supper had only a temporary value, which we have now outgrown.

(III.) Those who believe that it has a permanent value, the words "body" and "blood" being interpreted in a spiritual sense.

Let us consider them in order.

(I.) Those who believe in a literal interpretation of "body" and "blood" are in essentially the same position as your ancestors and mine, probably all of them, occupied five centuries ago; viz., that of believing that by some miraculous, mysterious process the officiating clergyman or priest had the power to convert bread into the actual body of Christ. This is practically denied by the Lord Himself in John 6:63. When many of His disciples were troubled at His saying "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you," and other similar expressions, He said "The words that I speak unto you are spirit and are life." The position is also contrary to reason. If the priest can convert bread into the body of Christ, the finite can create the Infinite; one

of God's creatures actually becomes the maker of God Himself.

(II.) The argument for the second position was once stated in the hearing of the writer somewhat as follows:— The bread and wine are only symbols, useful in the Lord's time, just as the Jewish sacrifices were of use in earlier times; but intelligent people no longer need these symbols. We have outgrown many parts of the Scriptures. The story of Samson has only an historical interest for us, showing one of the many myths believed by a primitive people, etc., etc.

Remember that those who occupy this position believe that the Bible is the Word of God. Can finite man outgrow the Infinite? Can he measure the universe with his foot-rule? Does it seem reasonable that such a large portion of the Bible should be devoted simply to giving minute rules for the external observances of one small nation, and only for a limited time at that? Is it not rather an evidence that we have not yet attained to the full stature of manhood that we can put such a low estimate upon the eternal verities of the Scriptures? What differentiates us from the lower animals is our immortal souls. What differentiates the Bible from any human production is the Divine soul. The Bible therefore can never be outgrown either in this world or the next. The Old Testament is all equally sacred with the New Testament. In the Divine Providence the parts absolutely essential to every one's salvation are in a language that every one can understand, —as the Ten Commandments and the Golden Rule. They will always be literally true. Other parts were literally true only in early times,—as the laws governing the sacrifices of the Israelites. Other parts were never intended to be literally true, as will be shown in the facts concerning the Holy Supper. But in the *deeper* meaning all the Scriptures deal with our spiritual progress, and record the experiences of our Lord. They therefore are food for all nations throughout all time.

(III.) Assuming then that we can rationally belong

only to the third class, viz., those who believe that the Holy Supper has a permanent spiritual value, let us take the way the Lord directs:—"Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me." Let us approach them with a reverence worthy of their Divine origin, and see if we cannot in some measure grasp their living power.

If the Holy Supper is symbolical of something essential to our spiritual life, there must have been a way provided for those people who lived before the Lord's advent to obtain this same spiritual help. Let us see.

In Gen. 14:18-20, we learn that Melchizedek, King of Salem (peace), priest of the most high God, gave bread and wine and a blessing to Abram. Abram on his part gave tithes of all, i.e., consecrated all-material wealth, his mind, his service, to the Lord. God speaks of Abram as "my friend" in Is. 41:8 and elsewhere. In the Gospels the Lord—King (though not of this world), Prince of Peace, called in Ps. 110:4 and elsewhere, "priest *forever* after the order of Melchizedek"—blesses and gives the bread and wine to the disciples. They in turn, in the wonderful discourse immediately following the Holy Supper, were enjoined to love the Lord, to keep His commandments, to observe the new commandment to love one another, and to wash one another's feet. The Lord had previously epitomized the Ten Commandments into the two great commandments; and now he adds mutual service to the law of love. This is the whole Christian duty: Love to God and the neighbor, and the union of them in loving service. The Lord on this occasion for the first time called His disciples "friends."

In Ex. 24:6-8, after the sacrifices Moses put half the blood in basins, and sprinkled half upon the altar, then read the book of the covenant to the people, who said "All that the Lord hath said will we do, and be obedient." "And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Here

the people's part in the covenant is most distinctly stated. In the first three Gospels there is not a word excepting "This is my blood of the new testament" (or covenant) indicating that the disciples had any responsibility in partaking of the Holy Supper. Their intimate association with the Lord, and their customary implicit obedience to His words, perhaps made it unnecessary for any such formal contract as is found in Exodus. It is not customary to call the attention of *friends* to their duty. The very fact that they are friends implies a desire to do their part. But in the discourse after the supper, as recorded in John, the Lord strengthens them, and reminds them many times of the absolute necessity of doing their part; and their part is more than the people's part in Moses' time. Then the people simply promised obedience—a childlike recognition of duty. Now it is not simply the duty of obedience to the Lord's commands, but the duty of obedience through love to Him and the neighbor, and including loving service. Immediately after rising from supper the Lord washed the disciples' feet, and assured Peter that without this washing he could have no part with Him. After the washing He said, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Three times in this same discourse He gives the new commandment: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "If ye love me, keep my commandments." "If ye keep my commandments, ye shall abide in my love," and many other similar statements.

In many other places throughout the Scriptures the essential meaning of the covenant can be traced. Animal sacrifices and blood gave way to bread and wine; or, as in the Passover, to the Paschal lamb and bitter herbs, and these in the Lord's Supper to the Lamb of God and His blood, or the bread and wine of heaven. Spiritual truths

must necessarily be expressed in figurative language. It is most interesting to note that the new institutions of the Lord not only retained all the value of the older ones that they replaced, but they added a new power that He alone could give. The Jewish Sabbath was a day of rest after six days of toil. The Christian Sabbath is also a day of rest; but it now becomes the first day of the week, filled with the qualities which are to guide us through the succeeding days. The Passover was a feast of thanksgiving for the deliverance from Egyptian bondage, celebrating the past mercies of the Lord. The Holy Supper calls to our remembrance the historical past of our Lord, but emphasizes more especially the Lord as a very present help in trouble, our deliverer from the bondage of sin, the Redeemer of the world throughout the ages. The two sacraments, baptism and the Holy Supper, contain everything in the inner meaning of all the sacrifices and feasts of earlier days, and in addition contain the marriage of the two attributes signified by bread and wine, or the flesh and blood of the Lord, in loving service.

We may now fairly expect our questioner to ask, But how do you know that bread and wine have the same significance as flesh and blood, and that these are attributes of the Lord, or that they are the Lord Himself; and how can we appropriate these spiritual things through eating natural food?

In the sixth chapter of John we find the following:—

> Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. (John 6:53-58.)

These most remarkable words had the effect of driving

away many of His disciples, although he had just told them plainly that they were not to be taken literally: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you are spirit and are life."

A proper understanding of these wonderful sayings is essential before we can at all appreciate how we derive our life from the Lord's life. "In Him we live, and move, and have our being" (Acts 17:28); but how, *how*, has been the puzzle of the ages. The deepest spiritual truths have mercifully been hidden from the wise and prudent, lest they should profane them. The Lord said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the spirit" (John 3:8). Yet the Lord tells us, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The search of an honest heart will surely reveal to us how the Scriptures themselves solve many of their own deepest puzzles.

O send out by thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles (Ps. 43:3).

Thy word is a lamp unto my feet, and a light unto my path (Ps. 119:105).

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth. (John 1:1-4, 14.)

Can anything be plainer than this: that the light and truth for which we pray as guidance in our spiritual progress, is the Word; that the Word is God who created all things natural and spiritual; that the Word made flesh and dwelling among us is the Lord Jesus Christ, our Savior and Redeemer?

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. (I John 4:7-8, 16.)

From these verses we learn that God is love, that it is His love in us which unites us to Him and to one another. In many other passages the same truths are stated with equal plainness.

From these two sets of passages we have learned that God is wisdom, and that God is love; and therefore he that receives God's wisdom and God's love is appropriating God Himself; for these two make God, just as the will and understanding are the two faculties which constitute our souls. The will is the receptacle of God's love, and the understanding the receptacle of God's wisdom. Every good deed that we do originates in some good affection of the heart, or will, and depends for its accomplishment upon an intellectual process, the thought of our understanding. If therefore we keep these two receptacles clean and open to Divine influences, our wills can gradually be made to conform to His will, and our thoughts to be guided by His thoughts.

There are several points yet that must be made clear in order to satisfy our questioner. One may well say, Granting all that you have said regarding our power to receive the Lord's life in our wills and understandings, is the Holy Supper the only way that we can receive this life; is *everyone* benefitted by partaking of Communion; are the bread and wine used on this occasion any more holy than other bread and wine? In replying we cannot emphasize too strongly that there is absolutely nothing holy in the bread and wine; that the holiness consists entirely in the presence of the Lord, and that our conjunction with Him is wholly dependent upon our own state. The communion service may even be an injury to us, if we partake of it in the wrong spirit. "But let a man examine himself, and so let

him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself" (I Cor. 11:28-29). Judas after the supper went immediately out to betray his Master, while the other eleven were better prepared than ever before to listen to the most wonderfully beautiful and comprehensive instruction in Christian duty that has ever been presented to the world. For the first time the Lord now calls them friends: "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." The cold obedience of Exodus and Deuteronomy to a distant God, is become the loving co-operation with a Savior Friend, who promised to be with them "alway, even unto the end of the world." They are to love Him, love one another, and ultimate that love in service.

Your landlord furnishes the heat for all the apartments in your block; but it is of little use to you unless you open the register or turn on the steam. So it is with the Lord's love. We must give it free circulation; and the only obstruction is in ourselves. This idea is expressed plainly by the Lord Himself in Rev. 3:20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The Lord is *always* at the door eager to enter; but He will never force an entrance as an unwelcome intruder. It is *our* door—to open or to shut. The *Lord's* door is never closed to us. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For *every one* that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7-8).

The lower animals have been provided with an instinct, which in their undomesticated state is an infallible guide to their proper food. Man lacks this instinct for natural food; but he is never disappointed or deceived in regard to either the quantity or the quality of the food for which

his soul really yearns. He that hungers and thirsts after righteousness is filled; and he is filled with *righteousness* to the extent of his receptive powers. He that thirsts for the Lord's truth that he may apply it to his daily life, finds that he has within him "a well of water springing up into everlasting life."

The Holy Supper is the holiest form of worship. From it we may obtain incalculable strength, if we only partake of it worthily after the manner indicated in the Bible. First of all is the absolute essential,—repentance. "Except ye repent, ye shall all likewise perish" (Luke 13:3). Sin locks the door that shuts out the Lord. Paul says, "But let a man examine himself and so let him eat of that bread, and drink of that cup" (I Cor. 11:28). The Lord Himself commanded that "repentance and remission of sins should be preached in His name" (Luke 24:47). It was no mere accident that John the Baptist was the precursor of the Lord. It was only such as he, and those who accepted his doctrine of repentance, who could sincerely exclaim, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). He, John, preached the baptism of repentance for the remission of sins—man's part—in preparation for Him who said, "This is my blood of the new testament which is shed for many for the remission of sins" (Matt. 26:28). Man's part, though it seems large enough to him, is really infinitesimal as compared to the Lord's part; but it is as absolutely essential as the spark in starting an automobile.

It is a significant fact that the disciples asked the Lord, "Where wilt Thou that we prepare for Thee to eat the passover?" It would be well for us in our prayers to ask the same question, and we shall be guided to a "large upper room furnished." There, above the cares and confusion of every-day thoughts, in the purer atmosphere and larger freedom of the upper chamber of the soul, we may, in conjunction with our fellow participants, while partaking of the natural bread and wine, concentrate our undisturbed thoughts upon the loving Savior, who laid down His life

that we might live. While we are thinking of Him, and of His wonderful words of life uttered while here, our attendant angels in still closer communion with the risen Lord are receiving abundantly of His life, and are the mediums through whom His love and wisdom, heavenly food, are communicated to us. "This is my body which is given for you." "This cup is the new testament in my blood, which is shed for you."

To every true disciple of our Lord, now and forevermore, comes this appealing message in its simple beauty, "This do in remembrance of me." It comes not as a stern command, but rather as an earnest exhortation from an all-loving friend, who eagerly desires that He may come in and sup with us, and we with Him. In deepest gratitude let us accept it as a God-given means whereby we may enter into a closer comradeship with our fellow-man, into a more perfect union with the Divine.

ASA E. GODDARD.

THE NEW CHURCH AS A COMMUNITY CHURCH.

By the Rev. Warren Goddard.

IT is a matter of common observation, that modern community life, whether urban or rural, is more complex and less simple in every way, than in any previous period of history. And it is also a matter of observation, that present-day community life is less serious in its interests, and in some respects less controlled in its behavior and conduct, than the community life of the immediately preceding generations.

The most obvious causes for this increased complexity of modern community life, is, of course, the increase of the complexity of life for the individual; and this is traceable to the increase of population, the more extensive mixing of those of differing nationality and varying creeds and beliefs, the more widespread use of scientific inventions and appliances, the almost unparalleled demand for common-school and advanced education, the wide circulation of books, periodicals, and newspapers of a vast variety of opinion and character, the multiplication of clubs, societies, and reform organizations of greatly differing ends and principles, the phenomenal expansion of business and commerce, and the emergence and development of international problems and relations on an unprecedented scale. All these varying agencies have more or less affected the life of every individual of our different communities, adding new interests and new ideas of a great variety and of vastly varying worth and importance.

In regard to the cause for the less serious interests of the average community, and for its less controlled conduct and behavior, we may say that it is to be found in the general breakdown of orthodox teaching, with the conse-

quent confusion and controversy in theological and religious fields, and the resultant disastrous uncertainty that exists in regard to the nature of God, the Word, the future life, and the "supernatural," and, in general, the meaning and requirements of spiritual living.

This breakdown of orthodox teaching, together with the deplorable relaxation of religious interests and training in the home, in combination with the non-religious educational program of the average school, is producing a flood of thought and opinion on countless subjects, on which the authors have apparently, in many instances, exercised no spiritual censorship whatever, and, of course, for the simple reason, that the principles for such a spiritual review or censorship are not in mind; or if known, they are not applied, because there is, or has been, little or no encouragement or incentive in the home, or class-room, or in the life of the world, to make these needed applications of spiritual teachings. The naturalistic and materialistic thinking in much of the literature about the Bible, evolution, marriage, and so on, are typical examples of what happens when such subjects are handled apart from the principles of a spiritual philosophy, and apart from the intuitions of an enlightened spiritual judgment.

But it is just these streams of uncritical, uncensored, and often unspiritual or anti-religious thought, poured out in immense volumes, that are at work moulding the life of the modern community, and giving it, in part, at least, its essential quality from moment to moment. And the seriousness of this moulding effect of this sort of thinking, becomes apparent at once when we reflect on the real significance of these impressive words of Swedenborg's: "*Every least moment* of a man's life has a *continuous series* of consequences to *eternity*" (Arcana Cœlestia, n. 3854).

In view, then, of the present-day conditions in our community life, in view of the general character of the thinking that is being done in it, and in view of this principle, that moment by moment continuous series of consequences

for individuals of the community are being changed *forever* by the kind of thoughts that they hear, read, and express in speech and action,—in view of these facts and circumstances, we must realize at once the commanding position of the New Church in any community, and the solemn and clear-cut responsibility of such a Church.

But before we attempt to state with any detail what the privileges and obligations of a New Church in any community are, let us first consider the problem of the interpretation of Swedenborg's language regarding the parable of the blossoming of the fig-tree. This blossoming of a fig-tree he explicitly identifies with what he calls "the first thing of a new church" (Arcana Cœlestia, n. 4231); then he advances to the position that this blossoming fig-tree symbolizes the "good of the natural" (*ibid*). But here he does not leave us in the dark as to what he means by "good of the natural," for he adds the explanatory words that this "good of the natural" is "good in the external form with its affection and truths." And then to make the matter still more definite, he continues as follows:

> By good of the natural is not meant good into which man is born, or which he derives from his parents, but good which is *spiritual* in its origin. Into this, one is not born, but is led by the Lord through knowledges of good and truth. Therefore until man is in this good, that is, in *spiritual* good, he is not a man of the church, however from inborn good he may *appear* to be. (*Ibid.*)

This language should at once put us on our guard when attempting to characterize or to determine the quality of the many varieties and types of so-called "reform" efforts that are everywhere making their appearance. Before we can say that such movements are the New Church in the world, we must be able to say, first, that these movements are "led by the Lord by means of the knowledges of good and truth," and second, that these movements are spiritual in their origin, that is, that they are not the outcome of "inborn good" or "good derived from parents." Are we intelligent enough and prepared to make such analyses

of these modern movements? And until we are, can we confidently say, that in them we have the New Church?

But assuming insight enough to intelligently and justly appraise these new movements in our modern communities, we would still have to characterize this type of New Church, as Swedenborg does in the "Apocalypse Explained" (n. 403[15]), as "external."

But this discussion brings us to the point where we may note briefly two unquestioned avenues of approach that our Doctrines specifically state the Divine Providence has, or, is still following, in getting the New Church into the life of the world. The first of these avenues is that of the direct teaching of the new doctrines through angels and spirits to certain tribes in Africa and in a region "in Asia, rather near the Indian Sea" (Spiritual Diary, n. 4773). The second avenue is that with which we are already so familiar; namely, the preparation and special illumination of the man, Swedenborg, through whom has come the Doctrines we prize so highly.

But we should note, that in these two unquestioned avenues of approach for the New Church, that there is direct doctrinal teaching involved, and that special emphasis is put on the two essentials of the New Church; namely, the acknowledgment of the sole Deity of the Lord, and the life of repentance. And, of course, this is in full agreement with these other familiar teachings: that a "church is a church from doctrine and a life according to it"; and that "priests *must teach* the people, and *must* by means of *truths* lead them to good of life" (Heavenly Doctrine, n. 318); and finally, that "the Divine influx with a man is into the *truth* in which he has been instructed" (Arcana Cœlestia, n. 8441).

But a properly prepared priesthood, and the effective teaching of the new spiritual philosophy of the Church, means special training for the ministry, well organized classes, suitable places of worship, or, in general, united effort, and a special or separate organization.

The need for a separate organization becomes empha-

sized when we reflect upon the marked effectiveness of modern business organizations, the effectiveness of the highly organized Roman Catholic Church, and still more so, when we grasp, as fully as we can, the significance of the Divine warning, "No one putteth a piece of a new garment into an old garment; for so he rendeth the new, and the piece from the new agreeth not with the old" (Luke 5:36). The attempt of the New Church to work today, and generally, through church organizations other than its own, would inevitably result in confusion, the raising of resentments and animosities, which would lead either to division, or to the final extinction of the distinctive teachings of the New Faith.

We must stand before the world clad in wholly new garments, and express our best life and thought through a separate ecclesiastical and educational organization of our own design and making. And this does not mean the withdrawing into a narrow, sectarian exclusiveness of any sort whatever. The heart and lungs are separately organized parts of the body, but in no sense are they, for this reason, exclusive, or limited in their service of the whole life of the organism in which they are placed. Similarly, then, with this separately organized New Church and New-Church educational institution in any community. Its appeal and its use in that community is *universal.* It is a *New Church*, and it is a *New-Church* educational institution, because it approaches men, and it approaches the problems and tasks with which it is confronted, from the viewpoint of, or in the light of, its new teachings in regard to the Lord and the universe, and in regard to what being an angel means, or, what it means to live among men the human life, or the life of unselfish love.

That such a New Church and such a New-Church educational institution is needed and demanded by the modern conditions of our community life, has been, perhaps, stated in no better language than that used by Bishop Freeman, who, after discussing the moral decadence of

both young and old, and what he calls the "new liscence," asks the question:

> When we come to study fairly and without bias the attitude of the Church, what do we find? Among other things we discover the loss of definiteness of teaching, issuing in relaxed ideals. For a generation the Church has been in the process of retreating and receding from one position to another, until it is difficult to know what its reasonable and sound and logical stand is on any question affecting conduct and belief. A spirit of compromise has seized it. This, with individualistic conceits and consequent loss of authority, has so diluted its message that the people themselves are confused and bewildered. . . . We have largely substituted systems and forms and organizations for deep-seated, life-controlling religious convictions. . . . The demand for more and better preaching is urgently recognized.

But this last sentence of the Bishop's applies to our own as well as to all other denominations. If the New Church is to do its appointed work in our modern communities, it must do better preaching. It will not do to compare our preaching with that of those churches where vast uncertainty and confusion exists as to the fundamental beliefs of the Christian faith, and then to say, See how much more we are giving our congregations! The question, rather, with us ministers every morning must be: Am I preaching the full message of the Church to this community? Am I getting out this spiritual sense of the Word in such a practical and reasonable form that men see that it is, indeed, the teaching of the Divine Unselfish Love of men?

This is the question that we must ask, and this is our task, if we are to do better preaching and to bring the full force of our new spiritual teachings to bear upon the problems of the community in which we must do our work. Properly serving the community in which we are, or being a real New Church to that community, means work, and it means hard work. It means taking these symbols of the Word, and working on them in the light of the best knowledge and training that we have and that the world can give, and getting out of them a spiritual sense that is plain

and practical—a spiritual sense that is really there, and that must therefore have back of it the Authority of God.

And in this better preaching that we must do in these New Churches in our several communities, we must work from the principle that this new spiritual philosophy on which we stand has its requirements and demands for every level of man's life, and that it must penetrate to every conceivable state of mind in which a man may find himself. There must be no delimiting of the range and universal application of the spiritual Gospel that we are responsible for. Without arousing partisan animosities and feelings, and injecting mere personal opinion into our preaching, we must make it as clear and as forceful as our abilities allow, that being unselfish, or being spiritual, means acting from motives of unselfish love in every conceivable position in which life may place us. When Elijah had made his altar on Mount Carmel, and had ended his beautiful prayer, "then the fire from the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." And all this means, in brief form, that when a man is really living the spiritual life, unselfish love and unselfish practices are present on every level of his complex life, even reaching down to the very dust of sensuous experiences, and taking possession of the practical principles of religious teaching that lie in his outer memory, as "the water in the trench" of Elijah's altar.

Our better New-Church preaching means teaching this great truth of the universal requirements that unselfish teaching make on the life of the whole man. And if we do not preach this great truth, and preach our full message to men, we are culpable in the sight of heaven. And it will not relieve the weight of our guilt to say, "the time is not yet ready; the New Church *must* be among the few, so we will wait and see what the Divine Providence is going to do."

As a Church we are responsible for what we do with the money, the talent, the intelligence, and the training

and experience that we possess. And it will not do for us in the present spiritual emergency of these modern times to give in to the pressure of the naturalism and materialism around us, and to fall back upon abstract doctrinal teachings for solace and for such comfort as such teachings can give us. Our Doctrines require of us that we re-interpret the whole of life, or the meaning of unselfish living in the light of the Divinely-given principles of unselfish conduct. And this means for one thing that we make the New Church, by our support of every kind, a forceful institution in our communities.

But this strengthening of our New Churches in our communities, means, as I see the problem, the establishment and maintenance of New-Church schools that are doing what they ought to be doing for the Church and for the communities in which they are working.

There are a thousand questions of a vast variety, and questions regarding practical behavior and conduct, that earnest-minded people of every age are asking, and receiving evasive answers to, or no reply at all. Questions about social justice, economics, business ethics, marriage, evolution, science and religion, international relations, and so on indefinitely. Young and old want answers, and they want intelligent answers. The New-Church minister can't meet all these questioners. He is not competent for this task. Many of these questions call for the combined intelligence of highly trained specialists, but specialists who have pursued and who are still pursuing their specialty in the light of the new philosophy of the Church.

But a New-Church high school, college, and university are exactly the institutions or places to which these eager, and ardent, truth-seeking questioners should be sent to get what they need, and what their whole personality is really demanding. But there is now no place where they can go. Here is this "youth movement" surging at our very doors; here are the problems of crime, marriage, capital and labor; here are all these conditions, and more, in our communities, needing the light of our Doctrines, and es-

pecially the light from an *exposition* of our Doctrines, if the world is to make progress in a spiritual handling of these disturbing and dangerous factors. But again, we haven't these schools; and so the question is, What can we do? We can try to write "tracts"; but how convincing will they be, until they are written by highly trained, intelligent New-Church professors and teachers who can bring to their tasks a wide store of technical knowledge and experience in teaching? But where are such New-Church professors and teachers now being developed and trained? The reply is, Nowhere, just at present.

But can we not see more clearly the need of these New-Church educational institutions to supplement the work of our Churches in our communities? The minister sadly needs their help and influence in his work, and it is being crippled without it. The community as a whole needs the thrill and stimulus that such an institution would mean to it. We all of us need, for example, the help and the counsel that an intelligent New-Church professor of philosophy and psychology could give us when we are laboring at our task of interpreting the great wealth of symbols that lie scattered over the pages of the Divine Word, or when we are at work trying to say what Swedenborg really means.

I feel certain that, if we could take a few New-Church boys and girls from the very first of their school training, and give them the advantages of a real or liberal New-Church education, and then send them out into a community to live, they would exert an influence in that community that would be far reaching, note-worthy and telling for good.

In the account of Benhadad, the Syrian king's attack on Israel, it was written that the Syrian charge made against Israel's God was, that He was a God of the *hills* only, and not a God of the *valleys*. And this is the charge that the natural reason, controlled by the love of self and of the world, has always made against the Divine teachings of unselfish life. These teachings, this reason says, are all right in theory, perhaps, but they belong to the hills of

abstract thinking and small personal concerns; they will not do down in the valleys of everyday life where men live and work and toil amidst the selfish competitions of the world.

But when the New Church takes her stand in the community, proclaiming from her pulpit and in her school, that her God is a God *both* of the "hills" and of the "valleys," and when this proclamation is borne out by the *life,* then will this Church and this school begin to be looked upon by any community as its main dependence for the development and maintenance of its deepest and finest life.

WARREN GODDARD.

OUR ATTITUDE TOWARD THE NON-CHRISTIAN.

By Yonezo Doi.

ABOUT five years ago I was seriously seeking for some definite faith. Naturally I came to think that Christianity was the final religion which might save my soul. One day I met a native Christian minister who was serving a small church in Tokyo. He was quite young, about thirty years old. I expected to hear some vivid truth from him. I told him how I thought of life; how I was feeling shortcomings; how I was eager to hear of Christian truth; therefore why I wished to meet him. Before I finished my talking, he interrupted me and said to me: "You have been walking in the wrong way." "Yes, sir," I answered him, "that is why I have come to you." Then he told me that I must give up all such secular thoughts as I had, and live the Christian life. I asked him what was living the Christian life. He answered me: "You cannot live the Christian life unless you give up your secular thoughts. Literature and science have nothing to do with life. Don't be disturbed by men like Tolstoy, Flaubert, Shakespeare, or Browning, whom you have been talking about." Then I asked him: "Must I give up all those secular thoughts, as you have called them? Do literature and science not give anything to our life? Did Jesus Christ neglect all such secular thoughts? Is there any special way to live the Christian life?" This time, he was quite excited, and said to me: "Don't talk such nonsense. Get away from me, and never come to me until you give up your awful thoughts." So I left his house.

Such was the first Christian minister whom I ever met. Yet I did not give up my intention to hear of Christianity.

A few days after that I had occasion to meet another Christian minister. He was one of the most prominent ministers at that time. I told him all that was in my mind, all my trouble. But even this man did not tell me anything which I so eagerly wished to hear. All that he said was that Buddhism was an awful religion; it was corrupting the Japanese mind; Japanese native music and paintings have the same effect; and so forth. I did not care whether Buddhism was wrong or not; whether Japanese native music and paintings were corrupting the Japanese mind or not. All that I cared for was the real truth, the definite faith in which I could trust. Neither of the ministers could give me anything at all which I was searching for. So I quitted them forever.

I grew to hate to hear anything from Christians or Christian ministers. But I thought that it was not Christianity's fault. Whether there were such men under the name of Christian or not, I thought, I must seek truth in Christianity. But if I did not want to hear from the Christian ministers, what should I do? I realized that I must study for myself the Christian truth. I bought a Bible and began to read it from the beginning. But before I finished the second chapter of Genesis, I rather laughed at the Bible. It is most funny for a man who does not know anything about the Bible to think that Adam was created from the dust, and Eve was made by God from one of Adam's ribs when he was sleeping. It was more funny for me to read the Bible than to read the Ancient Shinto Scriptures. Yet I did not give it up. I thought I could find in other parts of the Bible something worth reading. So I began to read the Gospel of Matthew. I enjoyed reading it, especially the Sermon on the Mount. It gave me some Christian spirit. Yet even Matthew was full of funny things for me at that time: for instance, the Virgin Birth; a star in the east leading the wise men to the place where the infant Jesus was born; miracles, and healings. And all these things spoiled my interest in the Sermon on the Mount. So I could no longer continue

reading the gospel. Yet I was not quite disappointed in the Bible. Still I hoped I could get some faith from reading the Bible. One day I opened the Bible at the Book of Kings. "Kings,"—it sounded more interesting to me. Surely, it was interesting,—full of actual history. So it went on; and I came to the story of Elijah, and finally to these verses:

> And, behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire, a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice to him, and said, What doest thou here, Elijah? (I Kings 19:11-13.)

Just when I was reading these verses, something deeper came to my mind. What was the mind of Elijah? How eagerly was he seeking after the Lord! How patiently was he waiting for the coming of the Lord! I read it over and over, and wept. It was a kind of inspiration,—surely it was. For the first time in my life the idea of God really came to me. How great, how powerful, and how lovely He was, I had not known before. For the first time in my life I realized that all my attitude toward God and toward religion had been wrong. Then I made up my mind to read the Bible through. I strongly believed that the Bible would give me everything that I had been searching for for a long time.

At the same time, I had my third opportunity to meet a Christian minister. Two of my friends already belonged to the New Church, which was introduced to Japan by Mr. Watanabe about three years before that time. Naturally they often asked me to come to their church with them. They said to me that their church was quite different from other churches; that their minister was a fine man, a man of fine personality and of intelligence.

But for all that I did not intend to go to church. Since I had been disappointed in the Christian ministers, even though not in Christianity itself, I rather laughed at the idea of going to church. At that time I was living with one of those friends in a small house in the suburbs of Tokyo. One night Mr. Watanabe, the minister of my friend, called on him. I knew who he was, so I did not wish to meet him. But finally my friend introduced me to this gentleman. Since I had hated to talk with men of that type, I remained silent from the beginning. But to my surprise, he was very eager to listen to me. By and by I could face him more easily, and began to talk to him. The more I talked, the more he was interested in me. So I talked alone for over an hour. He appreciated all that I told him. He said to me:

> I have learned much from what you have told me, because you know many things which I have not known, which are very useful to me. I understand, if it does not offend you for me to say so, how you are striving and even suffering to reach to the real truth, because I am also suffering myself for the same reason. I have never met any man who has been striving for faith from such a deep motive as you are. It is a great joy for me to be introduced to you and to talk with you. I am always feeling shortcomings in my efforts to get truth and to do good; I am always trying to live a better life, as you are. Surely, you will be a great help to me, and I may help you also. Isn't it possible to become friends in such a way?

I had never expected to hear such words from any Christian minister. Soon I liked him. I was much impressed not only by his intellectual attitude, but also by his fine personality. Next Sunday I went to his church with great joy and expectation. I liked the people and the minister's sermon. Since then I have been a New-Churchman. And I am very proud of being a faithful New-Churchman.

These were my personal experiences before I became a Christian. Do not these incidents suggest something about our attitude toward the non-Christians? If they do, I am very glad to have told you my personal experiences. The

first Christian minister I met suggested to me that all that I had thought and lived were wrong, that I must give up everything I had if I wished to be a Christian. The second minister told me all history, traditions, religions, music and arts which we had in Japan were damnable, that they were corrupting our mind. And the third man admitted and appreciated all that I thought and said, and suggested some possible ways to reach to a better life, the Christian life, not by giving up anything that I had thought and lived already. What is the difference between them?

I who am a Christian and am going to be a Christian minister have personally learned much from these incidents. We come in touch with many people such as I was five years ago, in a heathen country like Japan. Some people are very simple and innocent. They have not a religion like Buddhism or Christianity. They are simply living as honest farmers or fishermen. Some people are intellectual Buddhists or Shintoists, and are quite satisfied to be so. Some Buddhists or Shintoists are not satisfied with their religion, but are seeking some deeper faith. Some people who are much influenced by the Western civilization, science, and philosophy, are not satisfied with those old native religions at all, and are looking for some more rational religion which their intellectual mind can accept. Some of those intellectual people do not believe in God or religion at all, but from their scientific or philosophical points of view deny every religion. Some are really Christians in spirit, but do not belong to any church, simply because they hate all Christian churches. With all such people what shall we do? How shall we express to those people the real spirit of Christianity? I think that this is not only the problem which we must face in a country like Japan, but also the actual problem in this country. There are many people in this country outside the churches. Many people, especially intelligent people like college men, are leaving the churches, because all such things as God, religion, revelation, faith, the spiritual, the Divine and so forth seem to them funny, absurd, and

dreamlike. What shall we do for those people? We must seriously consider this problem.

But I am not going to speak about the situation in this country. What I want to tell you is the condition in Japan, and the problem of how we may get in touch with those people. Generally, there are two kinds of non-Christians in Japan. One kind is of those, especially the country people, who are living in a very simple and innocent way. They are not much influenced by the modern civilization, but still are clinging to the old traditions. The other kind is of those well-educated people who are thinking and living in a very simple way. Those people have got some idea of life. Some of them believe only in science, in literature, or in art, and reject religion. Some of them really believe that religious life is a better life, but they cannot find their ideal religion.

As to those innocent people, they are very few probably in any country, as in the time of Jesus Christ, our Lord. Generally, these people are very nice people, because they are ignorant of evil and falsity, as well as of good and truth. As to those people, the Lord gives us several examples of how to treat them. Most people with whom the Lord came in touch in His actual life were such people. Even His twelve disciples had been such innocent men before they came to Him. The Gospels tell us that Peter, Andrew, James and John had been humble fishermen, who had not known anything but fishing; that Matthew had been a publican who had only been faithfully collecting taxes from people, and who, according to the old Jewish tradition was a sinful man; and so forth. The Lord loved such people first, and showed them how to do good. They were most impressed by the Lord's great personality, and followed Him; then the Lord taught them the real Christian life and saved them from their ignorance. These innocent people always opened their minds to trust in some great and powerful personality. Therefore, when they saw the Lord's marvelous works, works of tender mercy and loving kindness, they immediately trusted in Him, and

followed to listen to Him. They must be instructed; they must know what is good and what is evil. This is why the Lord so often taught them in very simple words the Christian principles, as in His Sermon on the Mount or in the parables.

At the present time, though innocent, those people are less simple than the people of our Lord's time. They are still faithfully clinging to the old traditions which have been long established; on the other hand they are more or less influenced by the outer things of the modern materialistic civilization. Therefore, first of all, their traditions must be respected. If their traditions seem to be wrong, we must very carefully examine them, and try to find some good ways in which it may be possible for those people to develop their religious ideas to a higher degree without rudely changing their traditions. If there are no ways for them for higher life unless their traditions are given up or changed, then we may very carefully instruct them to awaken themselves that they have had wrong traditions. This is very important for the missionary work. I have heard from many friends that many times the missionaries in Japan have failed with the country people simply because they have neglected old Japanese traditions. I just remember, when I was a high school boy, one day we had an American bishop speaking. He spoke in Japanese quite fluently. In the beginning he said that religious life was most important for us; that Christianity was the final and unique religion; that Christianity was saving the whole world, and so forth. We listened to him very eagerly. But after some time he said that all Japanese native arts, music, and literature were wrong; that those had been savage products; that Japan could never be the Kingdom of God unless she would give up those savage arts. One of the teachers who was listening to him arose from his seat, and said to the speaker:

We appreciate your arts and civilization, and actually we apply them to our life. But we are also very proud of having our

own arts and civilization. We are teaching these boys in the hall those savage arts. We don't want our arts to be damned.

So the speaker was obliged to stop his speaking. After this incident was reported in the local papers, the only Christian church in the town lost almost all its members. Even at the present time, such mistakes are often repeated in the missionary fields in Japan.

Also those people must be carefully instructed to be wise in facing the modern materialistic civilization, so that they may use it wisely for their daily life. Then they are prepared for still deeper religious instruction. Of course, it is a wise way if these kinds of instruction can be given together at the same time. As to their religious instruction, I think I do not need to say much, because the Lord shows us good examples, as I said before. The simple instruction which appeals to their affections may be best. Of course this method must be modified according to the degrees of their knowledge. Also it is very important that their instruction is so given that they can see and feel each thing in their daily, simple life.

I come now to the intellectual non-Christians. The same care which we may take for the innocent people as to their traditions is necessary for these intellectual people. But here we must recognize that they care for the traditions much less than the country people. The trouble with these people is that they are much educated in natural things. They know of course that good is of a higher quality than evil. They prefer good life to evil life. Then comes the question what is good and what is evil. But they say that ethics answers this question perfectly; that as to social ethics, sociology and social psychology answer all the problems. Of course, religion is far more than ethics. Religious ethics is a part of religion. And even religious ethics is much more profound than the science of ethics, because the science of ethics is man-made ethics, the product of man's intelligence; but religious ethics is God-made ethics; spiritual revelation and religious inspiration make it. In order to prove it we must take up the

idea of God and explain what He is. The idea of God always gives trouble with the intellectual people. The reason is that for them science and philosophy seem to tell all about the activities of the universe, the physical and mental activities, and they do not believe that some imaginative power like God is the origin of all these activities. Well, it is rather hard to prove to these people the reality of God. If we say to them that God is love or wisdom, or that God is omnipresent or omnipotent, or that God is the divine or supernatural power, they will never be satisfied. If one says, "God is love," they may say, "Love is love." If one says, "God is supernatural," they may say, "What is supernatural? Is there such a thing?" You may be able to prove to them some physical, or chemical, or biological theory by using the experimental or observation method; and they may be quite satisfied with your explanation. But God is not gravitation, nor chemical combination, nor evolution. He is not a subject for experiment or observation at all. He must not be reasoned about by our intelligence only, but He is only felt and experienced by our religious experience.

To those intelligent people, I should rather say, "Don't you really experience God?" I should ask the scientist, "For what purpose are you working in the laboratory? What final goal are you approaching by pursuing scientific observation and experiment?" I should ask the artist, "Why are you devoting your life to painting? What are you trying to find by painting?" If the scientist answers, "Truth," I should ask him again, "What is that 'Truth?' Is it the same thing as mathematical truth, or chemical truth? If not, what is it?" If the painter answers, "Beauty," I should ask him, "What is 'Beauty?' Is it the same as the beauty of a cherry blossom, or that of the blue sky? If not, what is it?" Further, I should ask them what they experience when they are thinking of, or approaching, their "Truth" or "Beauty." Surely their "Truth" or "Beauty" must be a very profound thing which they cannot explain at all even with all their scientific spec-

ulation, or with all their artistic appreciation. Each "Truth" or "Beauty" can only be explained in its own types of inspiration. Therefore, in some sense, it may be said that both "Truth" and "Beauty" are God. If not, at least it is much easier to give them the conviction of what is God from this idea.

There is another important thing which we must not forget; that is, we must admit and even respect science, or all which these people are holding in their minds. But, in fact, many churches and theologians always discredit their science and arts. And it is the main cause why those intelligent people do not like churches, even though they say nothing against religion itself. There is, and there must be, no contradiction between true religion and true science, or between true religion and true art. Only for false scientists religion seems to stand against science, and only for false theologians science seems to be always contrary to religion. The tragedy of the seeming contradiction between religion and science, or between religion and art, comes from this misunderstanding on both sides. So we must admit their attitude toward science or art, because, in a sense, we ourselves are scientists or artists at the same time that we are religious men.

The great lack of those intelligent people is that they are not willing to admit the so-called religious experience. This is one of the most important things which we must carefully consider. But instead of discussing this problem theoretically, I shall tell you a good example of a man's experience. A famous Japanese chemist who is one of the most prominent professors in the Imperial University has devoted all his time and life to chemical research. Like some other scientists, he had believed in science alone. It had seemed to him that only science would solve every problem not only of nature, but of life. So he had lived only for science. Thus, forty years had passed, and the time came when his strong faith in science was broken. When he was over sixty years old, he lost his only son. Since he had loved his son very much, his sadness was

beyond expression. He did not know what to do; of course, science could do nothing for his grief. For the first time in his sixty years' life he had to face the problem of life seriously. Then he looked over those simple and innocent people around him, and realized how they were so joyously comforted in their severest trials. Thus, for the first time in his life he looked up and prayed to the greatest power, God, who alone could comfort his sorrow. Today, he is one of the most devoted Christians among the intellectual class in Japan.

We must not face those non-Christians as enemies, but always as friends; like the Lord, who was a good friend of many wounded minds. We must not hate them, but always love them as the Lord loved everybody as his friend and child. We must not despise them but always try to understand their minds, as the Lord did. We must not be disappointed in them because of their stubbornness, but must always be patient with their understanding, as the Lord was and is, for the glory of His Kingdom.

YONEZO DOI.

THE RELATIONSHIP BETWEEN HOMEOPATHY AND THE NEW-CHURCH DOCTRINES.

By Nils Bergman, A.B., M.D.

HOMEOPATHY is known to most of its followers as the act of healing according to the law that "like cures like," and has been accepted principally by the practical evidence of its truth and by the comparative ease with which even the intelligent layman may study its materia medica, and choose the indicated remedy for the cure of his ailment. Most people let this suffice, being satisfied with a pleasant and gentle, though hardly understood, way of being delivered from their illnesses. But to us New-Church people, who know that no material law exists without a corresponding spiritual one, as its resting ground, and that its practical workability depends upon this fixed law on the spiritual plane, the understanding of homeopathy assumes an entirely different aspect, infinitely larger proportions, opening up vistas of internal visions absolutely unobtainable to others. The truth of homeopathy, as we know, has a resting place in spiritual truths. There is a fixed relationship between disease and its cure, and the spiritual states which induce the former and lead to the latter.

To bring out more clearly this connection, allow me to present a brief outline of the rise and range of this wonderful science. Health consists of the operation of normal processes in the human mind and body; and where everything functions normally, there is order, and order depends on obedience to law, and a law to be effective must be just and true. Hence we have this powerful sequence,—truth, law, order and health. What then is disease? Disease is a disorder, an infraction of law, a perversion of truth; and its nature and virulence depend upon the quality

of the law and truth which have been violated. Hahnemann has defined disease, in short, as being a disturbance of the vital forces of the human mechanism, made manifest both to the patient and the physician by morbid signs or symptoms. Since now a disease is definable only as a morbidly altered state of the vital forces, and declares itself by symptoms, i.e., abnormal changes and deviations from the ordinary health functions, it becomes evident that a cure is possible only as a means is discovered, a remedy, to change back to normal the vital forces; also a properly selected remedy and its proper administration. Another disease imposed upon the patient would not produce a cure; because it has been found true, that if two *different* diseases affect the same system, they only suspend each other; both running their full course in due time, and by no means overcoming each other. The old medication, which Hahnemann had followed, and which because of its antipathic, empiric, and only palliative methods had so discouraged him that he totally abandoned his profession for many years, offered no solution. Finally, in observing the effects of a then rather new remedy, viz., cinchona, from the bark of the Peruvian fever tree, he noticed that too large doses of this drug would produce an aggravation of symptoms in malarial fever cases; the very same diseases it would cure, if given in medium or small doses. This peculiar behavior of the drug struck him very forcibly. He gave the drug to healthy individuals, and found that it produced an artificial fever very similar to the condition it was employed to cure. Following this lead, he tested on healthy persons other remedies with whose action he was familiar in certain illnesses, and obtained the same results, viz., that a remedy, given in a mild form, is curative in diseases which present similar symptoms to those the drug produces on the healthy human system when taken in larger doses. And so was born the law of homeopathy, or the law that "like cures like." This Hahnemann formulated as follows:

> Every disease is based on some particular morbid derangement of the functions of the vital force; and thus, in the process of a

homeopathic cure by administration of a medicinal agency, chosen exactly in accordance with the similitude of symptoms, a somewhat stronger artificial affection is implanted in the system; this artificial disease is substituted, as it were, for the similar natural disorder, against which now the instinctive vital force becomes excited to increased energy and to a stronger effort, and finally because of the brief duration of the drug-disease is able to liberate itself from it and to continue the life of the organism in health.

We must remember that all drugs, given as remedies, are poisons, and as such, disorderly agents, causing changes within the human system, i.e., symptoms, which are inimical to the harmonious functions which mean order and health; but used as homeopathic remedies become blessings in disguise and agents of cure. It is of the utmost importance that the remedies be administered on the basis of similarity of symptoms, for if given empirically, or in a haphazard way, without due regard to the law of similars, the result will be confusion; our case becomes still more disordered and perhaps incurable. Whether we now believe in the theory of vibrations, of phagocytosis, neoconstruction of benign bodies destroying the poisons in the body, or in a tonic effect upon the vital forces in general, matters little; the fact remains that healing is an orderly process, and to effect a cure this law has to be invoked. Nothing whatever happens by chance; not the least physiological function in our body operates in a haphazard way; everything functions in accordance with order, with certainty, because obeying a law. The only created thing in the whole universe that is able to act in a lawless, disorderly manner is the human mind, and the effect of such disorder on the material plane is disease. This colossal monument to Hahnemann's genius, the homeopathic materia medica, has given us the agents with which to eradicate disease; and its symptomatology points with unerring certainty to the particular remedy which *must* be administered in a certain disease to fulfil the requirements of the law of cure.

Our drugs have been proven and retested for a period of more than a century on people of different races, in dif-

ferent climes and under various conditions, and their actions are now being subjected to modern scientific scrutiny and so far no variance has been detected; our remedies give the same uniform results now as when originally proven, and will continue to do so for all time, as long as administered according to the law.

What are the spiritual realities which serve as background for the verity and constancy of this law? The very first thing in our Doctrines that arrests our attention is the statement (Heaven and Hell, n. 296) that man is governed by the Lord through *spirits,* because man is not in the order of heaven. He is born into evils which are of hell, thus in complete opposition to Divine Order; and it is because of this *mediate* influx that man is so easily assailed by infernal spirits. In numbers 595-598 of the same work, we learn again of the assaults of the hells upon man as well as upon the heavenly inhabitants, endeavoring to destroy them. Swedenborg mentions in numerous places how he was assailed by wicked spirits, producing in him at times such severe pains by their infestations, that the suffering would have been beyond endurance had they not been speedily withdrawn. He was especially protected, and was able to perceive from where these evil spirits arose, and who they were; but man having no such protection or perception falls before the onslaught and becomes ill.

In "Divine Love and Wisdom," nn. 336-338, we read of the law of permission, which allows evil uses on earth. All good things that have existence in act are called uses, or good uses; while all evil things that exist in action are called evil uses; and these latter arise from hell, but are permitted by the Lord as of use to cure evil in doing evil. And so by the Divine mercy substances have been permitted to arise here from corresponding evils in the other world, which may serve as remedies on our material plane. These noxious things, which serve as evil uses, are derived from all the three natural kingdoms, and comprise metals, minerals, and other chemical compounds; trees, herbs, roots,

and flowers; serpents, scorpions, toads, spiders, etc.; and from these very earths and the poisons of these herbs and animals are extracted and prepared the remedies used in the medical profession. This gives us the spiritual background for the existence of poisonous substances on earth.

There is behind this still another spiritual law, hardly recognized by Christianity at large and still less understood, and that is the law of temptation. This law has a purpose of the greatest importance, as it is a factor in man's regeneration and salvation. Spirits are permitted to arouse in man his evil tendencies in order that he may recognize them, shun them and finally overcome them. It is absolutely necessary, as we know, that man be tempted for the end of confirmation of truths, of opening up the internal spiritual man, to destroy the loves of self and the world, and generally to bring about the dominion of good over evil. These spiritual conflicts are often so violent that they affect man's physical being and bring about various disorders; but if we recognize the temptation as such and offer the least possible resistance, open up our internal mind and permit a free influx of Divine truth, this will result on the material plane in an increased receptivity to the healing influence of our remedies, and a speedier overthrow of the illness. Thus far we have seen that spiritual laws exist as basis for the presence of diseases and the means by which to overcome them. And if we now turn to the law of cure, we shall find it sustained by just as remarkable and potent spiritual truths.

Although the modern medical scientists, outside of the homeopathic ranks, ridicule this law of similars, it is a noteworthy fact that most curative methods at present are based upon this law, and research men of today confirm constantly by their experiments and conclusions the law of similars. For centuries medical men have unwittingly proven the homeopathic law. The ancients observed that wherever the disease is, there is the remedy; and Hippocrates still more pointedly said, "A disease is cured by the similars which produced it," also, "Two *similar* diseases

cannot co-exist in a person, they will destroy each other." All these findings must have a common ground. In "Arcana Cœlestia," nn. 6559 and 8227, we find what is probably one of the most striking evidences of the law we are here endeavoring to elucidate having as its foundation this spiritual law, that evil has to be employed to eradicate evil; evil destroys itself. If we turn to our doctrines we read in the same work, n. 696:

> Such is the equilibrium of all things in the other life in both general and particular, that evil punishes itself; thus, as the evil spirits rush into evils, the Lord turns all punishments and sufferings to good and to uses; for the Lord's kingdom is one of ends and uses, for both spiritual and material health.

In n. 1857 of the same work we read again that they who are in evil run into the punishment of their evil, and every evil has its limit, which varies in each individual case, beyond which it is not allowed to pass. Again, in n. 6559, speaking of Joseph's brethren returning to Egypt:

> "And returning will return into us all the evil that we requited to him." If evil spirits do any evil in the world of spirits *beyond* what they have imbued themselves with by their life in the world, punishers are instantly at hand and chastise them in *exact* accordance with the degree in which they pass these limits; for it is a law in the other life that no one must become worse than he had been in this world. They who are being punished cannot tell how these chastisers know how far to go in their punishments, but they are informed that there is such an order in the other life, that each evil deed is wholly conjoined with the evil of the penalty, or that its penalty is in the evil itself.

Again, in n. 8214, we read: "and troubled the camp of the Egyptians," signifying the return upon them (the Egyptians) of the falsities from evil, which they were endeavoring to inflict upon those who were in truth and good. The evil, who by means of injections of falsity and evil, desire to inflict violence on the good, cast themselves into the penalty of retaliation; which is, that the falsities and evils which they try to inflict fall back upon themselves. This is in accordance with the law of retaliation, which arises

from the following law of order in heaven: "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12); and therefore they who do what is good from good receive good from others, and they who do evil the opposite. Therefore every good has its reward attached to it, and every evil its punishment. In n. 8223 we read: "And let the waters return upon the Egyptians"; waters here signify falsities, and the meaning here is the same, viz., that there is a return flow of the falsities upon *those* who intended to pour them forth upon those in good and truth, according to the same Divine order just quoted from Matthew. And it is according to this law of retaliation, which in the spiritual world is constant and perpetual, that we read in Exod. 21:23-25, "Thou shalt give life for life, eye for eye, tooth for tooth, etc."; and in Levit. 24:19-20, "And if a man cause a blemish in his neighbor, as he hath done, so it shall be done to him; breach for breach, eye for eye, etc."; and in Deut. 19:18-19, "And the judges shall make diligent inquisition, and behold if the witness hath testified falsely against his brother, then shall ye do unto him as he had thought to have done unto his brother." Now, it is to be observed that retaliation is always inflicted by evil, never by the good; it comes from the hells and never from the heavens. Hells do evil to both companion and enemy; the good never resist or retaliate, for the laws of order defend and protect what is good and true. And we have the Lord's own promise of this in Matt. 5:39, where his says: "But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also"; and in 5:44, "Love your enemies and do good to them that hate you . . . that ye may be the children of your Father which is in heaven." As evil returns upon itself, it may appear as if it were revenge from the good, but it is neither revenge nor from the good. The Lord permits because, in view of the end, He cannot prevent nor take away; it is like a judge who would acquit the guilty, and thus make them still worse, and therefore fail in his office of doing good. Because of this, the law of

retaliation was not abrogated by the Lord. Does not this point to the absolute necessity of combatting diseases with products originating from and corresponding to the evils committed by the wicked? But by His mercy angels are allowed to be present at the punishments to alleviate the pains of the sufferers, but not to take them away. And we perceive plainly that an evil is punished by the *same* evil; a falsity turns back upon the perpetrator in the similar manner and extent, *not* different, more or less.

It is upon these laws that homeopathy is grounded. They crystallize on the material plane into these facts: that each drug or remedy has a very definite range of action which must be very closely observed that it may be rightly applied, and thus fit the condition of the patient; and as punishments are limited, so must the drug effect be graded as to its duration of action upon the patient, as a too long continued play of a remedy upon the diseased may be deleterious. Not only must this be observed, but the strength or potency of the remedy should be equally well regulated.

Our Doctrines throw much light upon this latter point also by the law of *divisibility* of matter. This extreme division of medicinal substances has been and still is a matter which the dominant school of medicine has taken particular pains to ridicule; but let us see what our Doctrines may have to say. In True Christian Religion, n. 33, we read that finite things are the receptacles of the infinite, which coincides with the wisdom of the ancients, who held that all things are divisible to infinity; in "Divine Love and Wisdom," n. 302, we are informed that the atmospheres, as they progress toward lower things, become more dense and inert, and finally become fixed on earth in what is called matter; in "Conjugial Love," n. 329, that everything divided is more and more *multiple*, and not more and more simple. This is so, because what is continually divided approaches nearer and nearer to the infinite, in which all things are infinitely. In "Divine Love and Wisdom," nn. 305 and 310, we find that the earths have brought

with them, as the endings and closings of the atmospheres, from the substance of the spiritual sun, a *conatus,* to produce forms of uses, which means that they have power to conjoin themselves to use, from which comes their prolific principles. These uses pass into forms, through the roots, leaves, and fruits, gradually to animals and human beings, to the elementary substances of which our bodies are composed. Hence, the finer a crude substance, which we utilize as a drug, is divided, the deeper is it able to enter the human organism, and the more powerful becomes its action thereon.

Hahnemann spoke of the potentized drug as having a spiritual power in curing diseases, and our practical experience gives abundant proof of the greater effectiveness of the higher potencies. In fact, some drugs in their crude or low state are entirely inert, for instance, clay, the metals, silicon, sulphur, lycopodium, etc. and do not become curative agents until highly potentized. In this connection it might be interesting to mention that the nobler metals, gold, silver, platinum, etc., which have such high correspondences in their best sense, in their *perverted* sense signify all kinds of false, perverted, and insane states of mind, and are used as cure for these mental derangements and aberrations we so often find; and so likewise are the medicines procured from serpents and other poisonous reptiles (which are seen in the other life, and which Swedenborg informs us are those spirits who in this life were in the love of self and its insanities) used by the homeopathic physician to cure these insane ideas of exalted ego and generally perverted states of the mind and the senses. If now, according to our writings, all diseased states are only disorders, the only way of deliverance is through the enforcement of the laws of permission and retaliation, or as the homeopathic physician has it, by subjugating the disease by his remedy according to the law of similars. Thus an equilibrium of the vital forces is established, order enters, and with an orderly resumption of vital functions health results. The interpretation of these spiritual laws being this: that the

medicine, which is a poison even in its attenuated form, serves as, or *is*, the returned punishment for the committed evil.

With this superstructure of Divine order, can we now appreciate the wonderful part homeopathy has to play? It is the righteousness and justice of the laws sustaining it that give homeopathy the claim of being the only true medication. Its importance can simply not be measured; its results are incomparable to those of any other way of healing, and its blessings are without number.

What would have been the spiritual background to the allopathic medication, if *it* were true? Knowing as we do, that this medication is administered according to no law at all on the physical plane, but on the ground that an alteration of the present symptoms must be accomplished by the action of powerful drugs, or in other words that a *different* artificial disease has to be implanted in the patient, we can plainly see that the sufferer in that case has to overcome not only the original disease but also the drug lesion imposed on him by the remedy; and returning to the spiritual aspect, it would be about the same as to punish a spirit for an offense not committed, or administer a severer chastisement upon one than he had merited by the extent of his offense, an *excess* of punishment; in either case this is unjust and likewise impossible, for it is against Divine order. Therefore no spiritual law can be found behind the old school medication. It has no claim to truth.

As we have seen, all remedies are more or less powerful poisons. Deriving their power from the hells, they were therefore likely not a part of the original creation, which was perfect because in absolute Divine order, but arose later, because of necessity.

And may we not here see the limitless Love and Wisdom of our Heavenly Father to provide for his erring children? It was no chance that gave Hahnemann insight into nature's healing law by studying the drug action of the Peruvian bark; neither that Swedenborg had set before him the goal of finding the human soul. Though we have Hahne-

mann's genius to thank for the revelation of the law of cure, and we are indebted to Swedenborg for disclosing the heavenly laws and arcana which stand behind it, it was in the order of Divine providence, that they appeared as they did: Swedenborg first, making known to a spiritually dead world these glorious truths, which alone can revive, impart hope and confidence, give joy and happiness; and Hahnemann soon afterwards, disclosing to a suffering humanity his wonderful law of healing, restoring honor to faith and trust in the medical profession, and by his cures lifting off the curse of hereditary diseases, chronic lesions and pestilences, which had been burdening a suffering humanity for ages. Both men—learned, honored, on the very summit of knowledge and accomplishment of the scientific world of their day, without blemish in their private or public life, eager only to serve their fellowmen, humble and content to spend their great endowments for the benefit of mankind, willingly acknowledging themselves the servants of a Divine purpose, enrolling their lives to the advancement of His glory—stand forth as mighty heroes at the time of this second coming, the harbingers of a new human era. Without self-glorification they offered up their high scientific attainments to the service of God and man, and thus placed science in her true and rightful position, as a handmaiden to the Wisdom of the Lord. And so should all other sciences be placed; the only object of knowledge is to serve humanity, to bring it happiness and blessing; and to seek the Divine in all its various manifestations in the material as well as spiritual realm is to begin to know God; for "If with all your hearts ye truly seek Me, ye shall surely ever find Me," thus saith our God!

NILS BERGMAN.

"DOLLARS ONLY."*

A Review by C. W. Barron.

"DOLLARS ONLY" is a new book by Edward W. Bok, formerly the Editor of *The Ladies Home Journal,* from which he retired after thirty years of work to devote himself to the public service.

In this book Mr. Bok urges business men to follow his example, and cites numerous instances of captains of industry who have found happiness in leaving their business to the junior generation and devoting themselves to the public service and "charitable" organizations.

Mr. Bok's book is really a series of sermons urging successful business men to find a new life and light in "The art of translating their wealth into serviceable uses for the balance of their lives."

This book should be read by every successful business man, and by every money-maker, and also by everybody interested in a larger public service.

Mr. Bok gives a wonderful record of the men of affairs in the United States who have lifted their heads from their desks to put their business energy into serving their fellowman without reward.

It matters not that there are many fundamental and economic errors in this book. It is a human book from an overflowing soul, and will get a wider reading because of its economic errors.

Many people like to think that business is robbery; that they and their fathers have been business failures because they have been honest and just; and that sometime in the future great fortunes, which it is alleged have been taken from the public, will be redistributed.

**Dollars Only.* By Edward W. Bok. New York: Charles Scribner's Sons. 1926. 245 pp., 12mo. Cloth $1.75.

Once monasteries ruled the world, declares Mr. Bok. They tottered and fell. Then followed the hierarchal rule of the Church. Then the Church later had to take second place to the Monarchial State; and "we in our day have seen the rockings and crumblings of thrones to the end of dynastic government." Mr. Bok further declares:

> Now, Money is King. Business is our God. Commerce Rules. The destinies of nations are discussed from economic angles. We are told that the questions governing the destinies of the human race are purely economic, and can only be settled by the bankers and on the floors of the world's exchanges. The captain of industry is the man of the day: the captain of the souls of peoples and their futures. As much as hint to the modern capitalist and industrial executive that Business may topple as did the Monastery, the Church, and the Throne, and he is as incredulous as were the autocratic leaders in the earlier periods of the world's history. "Business must rule," he will tell you. "Money is King. Nothing else talks in the final analysis." But likewise said they of the Monastery, of the Church, and of the Throne!
>
> Unlimited power first commands attention, interest, then scrutiny, then distrust, then questionings—and the fall of the house is not afar off.

We are no longer quite so bewildered, says Mr. Bok, by the millionaire. "We are beginning to distrust and to question, to ask where the man of millions got his money, and how. We are questioning whether it is wise for the individual to have so large a fortune. We want big business investigated and regulated; curbed and controlled." The world can never be put into a strait-jacket of Finance and Commerce. "May it not be that the only solution of the world's present troubles is through the spiritual selves of the people?" The spirit is more than the body. More and more emphasis is being placed not upon how much men are worth, but what men really are, upon the inner springs that make for character.

"But suppose, in the end," says Mr. Bok, "it transpired that the lack in mankind should prove to be the spiritual power, and that the world should insist that this power shall control the vast and complicated machinery of life?"

Here we have the good and the bad in Mr. Bok; the confusion of the material and the spiritual. In effect, Mr. Bok would bring us back to the hierarchy of the Church or the Monastery, because he would have this world insist that *spiritual* power control the machinery of life.

How are you going to have *spiritual* power control the machinery of life in this world unless you have that *spiritual* power organized?

Like so many other good-hearted men and women, there is the ambition in Mr. Bok to make the world better by bringing the machinery of the world's business under the dominion of the things of the Spirit,—the Spirit of The Golden Rule, and the Spirit of The Sermon on the Mount.

The hopeful sign of the times is that Mr. Bok reflects the general ambition for a New Age in which the true things of the Spirit shall control. But, the difficulty in this movement is to give the world a clear understanding of "The things that are Caesar's," and "The things that are of the Spirit."

The spiritual and the material are two different planes of life; and while the present ambition of Mr. Bok and his fellow "uplifters" is to make the world see the benefits, blessedness and happiness arising from the life that is of the Spirit, they are making that spiritual life material, and are summoning material things to harness the things of the Spirit.

Every man is more or less a form and expression of Truth—not the Truth of material things, but the Truth of the Spirit. Mr. Bok's life exemplifies his ambition or spirit. He evidently regards his thirty years of service with *The Ladies Home Journal* as material,—the making of a fortune, or a competence, with which he will now promote the things of the Spirit.

His failure and the failure of all his class is to realize that the things of the Spirit are in the everyday things of life; that the spiritual things should daily fill in and feed into life's business, and our material subsistence.

Mr. Bok, as Editor of *The Ladies Home Journal,* was a teacher of Truth,—the Truth of Art, the Truth of Morals, the Truth of Religion, and of everything that should beautify the home. *His work was really a spiritual work.*

The greatest teaching that can come into the modern world is that which shows the way to bring the Truth of the Spirit into the life of the family and business. The Ten Commandments are not the way of the Spirit unless spiritually understood. The Sermon on the Mount is the way of the Spirit. But The Sermon on the Mount does not overthrow business, or the machinery of production and distribution for the material comfort and happiness of the world.

The Sermon on the Mount is the sermon to every man and every material servant in the world. It teaches how to serve, and how to set the spirit right in service.

It teaches service for the love of service.

There is a service to the material and there is a service to the spiritual. The machinery of the world that brings light and power into the home, that reduces the labor of cooking, and cleansing, that gives art and music to the family, that brings literature and constant communication with the outside world, is material. The ambition in such service may be heavenly or hellish, and the resulting service not at all different.

The owner of the Public Service may serve with zeal in his community with the sole ambition of amassing a fortune for himself. He knows that to do this he must put in the best machinery, and make the broadest distribution, that he may get the largest and most profitable return. He will do no differently whether hellishly serving himself, or working with heavenly ambition to give the best service to his fellow-man. The spirit may be working selfishly or unselfishly, and the result in this material world may be the same.

By such service one man may be building up fires of self-love and ambitions of personal gain that bring him spiritual death. By this same service another man may be developing within himself the spirit of Heaven, the spirit

of devotion to his fellow-man; he may be rejoicing within himself and expanding within his spirit, when he contemplates the blessing to his fellow-man of expanded service, of more life and power within the range of more of the masses of the people.

He likewise knows that service cannot be performed and expanded for the benefit of the people except on lines of profit which enable him to get in new capital for augmented machinery, reducing costs, and expanding service and material blessings.

The first man looks only to profit; the second man looks to profit for the continuance of the service.

I have seen a community of well-meaning individuals inaugurate a water service, and declare their ambition to do it without profit, with the result that they destroyed the service. When the demands upon the water service became too great for the supply, there was no money in the treasury, there was no credit with the company, there was no basis for share or bond issue; and the water service from being the best at the start became the worst in the end, because of the elimination of proper compensation for the service. Profit would have insured continuity of the service.

It is not a service, a kindness, or a benefit, to perform service without compensation except in the domain of the Spirit—or the higher plane of our existence. You may speak kind words to your neighbor or your neighbor's children. You may cause smiles where tears have been flowing. You may radiate happiness, love and truth from your own self into the lives of others, and your compensation will be wholly in the domain of the Spirit, and the expansion of your own happiness. You cannot ask material pay therefor, or dollars and cents compensation.

But if you start to serve the public or your fellow-man with pure water, good light and power, good connections with the intelligence, news or progress of the world, you must get the material compensation for the material service, or you harm your neighbor, and in the end insure the

destruction of the service. And the last state of that service is worse than the first.

Mr. Bok would have the business man make money, and then with it serve the things of the Spirit. He would regard the making of money and the accumulation of vast fortunes as involving more or less of evil; but he would square the account with unpaid-for human service later in life. He would buy the things of the Spirit with the profits of business.

This is the profanation that is in all the work of the modern "uplifter."

The things of the Spirit belong within the affairs of business and of everyday life. They are the moulder of the man and his work. The things of the Spirit are not as Mr. Bok ventures to hope, something that shall control in the future the machinery of life; for the things of the Spirit do now, always have, and always will control in the machinery of life.

It is the spirit in man, good or bad—selfish or unselfish—that brings the material blessings. He can take earthly compensation only, and miss the true compensation or the higher reward. Or he can treat his earthly or material compensation as only means for expansion of service to his fellow-man.

He can regard himself as trustee for all that he possesses, or he can regard himself as the author and possessor of a fortune which he thinks he has alone created, and concerning which he cannot understand the injustice that prevents his possessing it eternally.

Yes, Mr. Bok, you may yet see that "The Spirit of the Living Creature was in the Wheels"; for the record in your own book reverses your real proposition. That record shows the great men of affairs, ambitious for service to their fellow-man, turning over to their junior associates for their development and future service, the business in which they themselves have served. Then that "Captain of Industry" moves on to just another kind of service in charity and good

works, where the compensation is not necessary and is not expected, and where the service can be legitimately made without compensation and without harm to the beneficiary. But the spirit of charity, of brotherly love, and of true service was "The Living Spirit that was in the Wheels" of the material service, and in the vast machinery of business built up to serve by such "Captains of Industry" as you enumerate and commend.

Their service in business was the service of the Spirit. It was indeed a spiritual service so far as they sought ends of good and truth in that service; and it is quite an open question whether the service of charity, or service without compensation, has not more of spiritual and material danger than can be found in the material services of the world.

In other words, did not Andrew Carnegie do more for his country and his fellow-man when he cheapened the price of steel on the American continent than when he later founded Carnegie Libraries to hold the record of the dead past for the benefit of the future?

When Mr. Rockefeller was thirty-five years of age, he organized a great industrial combination, and declared to his associates that his purpose was to give light to the whole world. In twenty years the oil that Mr. Rockefeller found running to waste in Pennsylvania and Ohio fields was lighting the world, and "standard oil" could be had in China and Japan, indeed could be purchased on the top of the Himalaya Mountains. When Mr. Rockefeller's health gave way in his fifty-sixth year, he turned his personal attention to other forms of service to his fellow-man. But who shall say which was the greater service, the Rockefeller gifts to science and education, or the Rockefeller business brain and combination of business and spiritual faith that borrowed money to build pipe-lines and tanks to save oil that was running to waste in America, and convert it into two hundred and sixty-three different uses to give light, health, and happiness around the globe?

May not one believe that the spirit of Rockefeller in his

youth and manhood was but little different in quality from the spirit in the Rockefeller philanthropies; that the service of his youth was as important to this world as the service of his later years?

There is One alone that knoweth the spirit of man, and whence it cometh, and whither it goeth. The Spirit of Life and Light may be in the Wheels of Industry. Whether it be publicly exhibited there, or thereafter in unpaid-for human service, is immaterial.

One may do business from the highest spiritual ends or aims; and one may do charity work, or distribute his millions in works of so-called charity, with no other ambition than self-aggrandizement, praise from one's fellow-man, or the augmentation of one's family name.

Business may have a true spiritual basis in the mind of its director; but that does not concern the public, who should look only to the service rendered, and the proper compensation therefor. Public charity may represent pure selfishness leading the opposite way from the true life of the Spirit.

It is not for the public or the recipient of charity to determine the spirit of the giver or his state, quality or condition.

The Spiritual Life is in the relation of the individual to his Creator. It is in his aim or the affection which makes his life. Is his affection or ambition turned inward toward himself, or is it turned outward toward his fellow-man? In the latter case he lives spiritually and eternally. In the other case he dies spiritually and eternally.

Perhaps the world does not now see this; but it is groping toward the Light that will show forth the Way of Life and the Way of Death.

Mr. Bok is in error. Money is not King, and Commerce does not rule. The spirit that is in man always rules,—always has, and always will.

The material and spiritual problems of the world go hand in hand. Turn the globe in your library, and see where is the spiritual progress of the world. Does it dwell with

poverty; is it in Africa, Asia, or South America? Have not people more chance for spiritual progress when they are washed, clothed, and given the means of communication with their fellow-man?

What is business but the exchange of the material conveniences of life?

What is spiritual progress but the development of the things of the Spirit? Can these be otherwise developed than by the contact of man with his fellow-man in the exchange of ideas and expressions of good will?

Can we have this interchange in thought and fellowship without material means?

We will commend for Mr. Bok's next study an analysis of the situation in Russia. Mr. Bok believes that the fall of the House of Business is not far off. He may be right. There may be a new spiritual day dawning for the world.

Mussolini in Italy, as the head of the Socialist Party, thought he saw this new day and the overthrow of government, business, and ownership. Now he says that what Italy and the world most need is government for security, and business for progress.

Trotsky and the International Socialists have overthrown government and property rights and business in Russia. They have substituted starvation for business and murder for government.

Yet nowhere in the world can you find people more ambitious for human progress than in Russia. But what a mess they are making of it without a knowledge of the true spirit and the true service in the material things of production and distribution!

At base we are all popes and tyrants. We want our view of spiritual things to be imposed upon the world, and we want our form of government for our neighbors.

Some day the world will get a clearer light of what Mr. Bok is trying to express: that happiness does not come from selfish accumulation, but may be had from unselfish service.

And that happiness and that service can be found just as

truly in the everyday affairs of the world, and in the world's material blessings, as in the business of giving or of charity work, or of service without compensation.

Indeed service and happiness can be better found in the world's everyday service and business than in retirement from business, or in idleness, or in giving.

Service in politics, service socially, service in Church, and service in State, should go hand in hand with service in business.

With this corrective thought in mind one should read Mr. Bok's "Dollars Only" and rejoice with him in the number of business men that are finding their happiness not alone in business but in all the avenues of public and private service to their fellow-man.

Finally, may all business men come to understand this creed:

I believe in service, and I believe in happiness.
The laws of happiness are the laws of service; and
The laws of service are the laws of happiness; and
There are no other laws.

C. W. Barron.

EDITORIAL DEPARTMENT

CREATION OR EVOLUTION.

The universe presents itself to us as an immense aggregate, or system, of objects. Among these objects, the bodies we see, touch, and handle—the so-called sense-objects—have acquired an enormous importance for our knowledge and life. The rocks we sit on are fashioned into our houses, and walls and dams; they have a history which leads us far into the sciences of geology, paleontology, biology, mechanics, and cosmology. The stars, as Anaxagoras said, are hot rocks; and the planets are rocks which are less hot. The trees we plant and climb give beauty to the landscape, bridge our streams, give us firewood, and furniture for our houses. They too have a history which takes us back to the coal beds and oil wells, and on to the primitive forms of life. They give us fruits and flowers, food and joy. The animals we foster or shun give us companionship, service, and delight; or they give us fears, anxieties, and discomforts, sometimes pain and destruction. They have a history which takes us into the mysteries of propagation, of growth, and of life. Both plants and animals take us into "the world of the invisibles," far beyond the reach of the naked eye, to the minute creatures of the microscope. These bodies—the rocks, the plants, the animals—some familiar, some strange and remote, so press upon our attention that they at times seem to constitute the whole of the world we live in, and we are disposed to give little heed to any other.

Under the lead of cosmology, we study the genesis of this world, its constitution and order. Under the lead of physics and mechanics, we study the behavior of these bodies; under the lead of chemistry, we study the nature and behavior of their constituents. These bodies and the world they constitute have a history, and when we undertake to follow the changes which have taken place in the course of this history, and have become immersed in this study and in this view, we

begin to feel and to think that this world of bodies is all the universe that really is. And when we dwell on the changes and the series of events which this world exhibits, and try to grasp it as a whole, we begin to look for a continuous process going on from beginning to end, and we think of this immense aggregate as a closed system, having its origin, its outcome, and its explanation, in itself. We assume the beginning and the continuous process, and go to work to interpret the facts and events in accordance with this assumption. This process, supposed to be gradual and marked by successive stages, we now call "evolution"; and by evolution we mean that each successive stage evolves out of the preceding, and that the process goes on of itself. Once committed unreservedly and confidently to this view, we look upon any effort to explain the process, as a whole or in detail, by what is back of or other than itself, as an unintelligible and useless fiction.

Furthermore, our familiar contact with bodies, our practical handling and use of them, and our varied, constant, and unavoidable experience of bodies,—all this gives them an importance and a reality that is commonly overwhelming. Then, too, the age-long study of bodies and their behavior, leading to physics, chemistry, and mechanics, to undreamed-of practical inventions and conveniences, to the world-wide organization of industry and international communication,—this marvelous development has so exaggerated our satisfaction and confidence in the stability, progress, and completeness of our knowledge of nature that we are immensely intolerant of any suggestion of other ways of understanding the world. The doctrine of evolution is the culmination and the exactly defined form of this attitude and conviction. It gives a plausible formula for bringing the universe of bodies under one scheme of mechanical simplicity. The stars evolved from diffuse matter by the continuous loss of heat or motion; the planets and other satellites evolved from surface masses thrown off from the sun. The planets cool off, lose their motion and heat, evolve a crust. This crust evolves in turn soil, plants, animals, and finally man, who observes and understands all this course of evolution. This, in one form, is the short and

simple story. Once the story is told, we yield to its charm, and forget all the complexities and difficulties that are hidden away in it. But more than this, it gives the mind a set and a habit, seemingly supported and sustained by the whole body of scientific procedure and achievement. To such a frame of mind, it seems preposterous, if not malevolent, to question, to criticize, or to reject this theory, and to substitute another and a radically different theory.

Physical science undertakes to give a complete account of bodies and their behavior; and we should appreciate that it has attained marvelous success. It started from small beginnings of observation and reasoning. In the course of its progress, it acquired a method and an ideal. Under the presupposition that a complete account of the physical universe may be given in terms of mechanical ideas, ideas of particles and motion, it broadened its field and took in the history of bodies as well as their behavior. The general result has been that natural history exhibits immense variety and endlessly complex processes. The simplicity which the mechanical method imposes upon the systematic view of the world is altogether inadequate and misleading. The mechanical analysis of bodies is a process of abstraction and narrowly limited generalization. It is compelled to leave out characters which belong to reality, but cannot be brought within the deliberately abstract field of mechanics. The simplicity of mechanics is the simplicity of abstraction and generality; it deliberately avoids the world of qualities.

There are two questions about the nature of bodies with which mechanics cannot deal: the question of origin, and the question of purposive movement. Evolution is supposed to begin with bodies, presumably primitive, and develop more and more complexity, variety, and organization. But the evolutionist is baffled by the fact of organization, and still more by the stages and grades of organization. Organization involves complicated and co-operative movements, movements according to plan, and guided by purpose. For traditional habits of thought, these characters presuppose life as a factor in the behavior of bodies. But life is a vague conception, and

its action upon bodies is, from the mechanical point of view, unintelligible. The evolutionist therefore is driven by the requirements of his logic, mechanical simplicity, to identify life with complexity of organization. Nevertheless, he recognizes the demand for explanation by entering a plea of avoidance, and making a distinction between evolution as a fact and the nature of the process. This is expressed by saying that we know that evolution is a fact, but we do not know the process by which it is brought about. In the words of a prominent evolutionist, "Biologists know that one species comes from another, but how this is accomplished no one apparently can yet explain." In other words, we know that one species comes from another, but we do not know the process by which this takes place. Inasmuch as evolution is the process, this is equivalent to saying that we know nothing of evolution as a fact, this is the plain truth. The most that can be said is that evolution is a postulate, an idea, a dogma. We must look elsewhere for explanation.

To sum up the foregoing, natural history and the physical sciences present us with a body of knowledge, amazing in extent and complexity. The doctrine of evolution offers an apparently simple, attractive, and convenient formula. But the facts of natural history do not exhaust the facts of experience, nor does the doctrine of evolution explain the facts of natural history, still less does it explain the facts of life and consciousness. We turn now to a broader view of facts and experience.

Experience covers a wider field than sense objects and the field of nature. Emotions, feelings, impulses, purposes, ideas and ideals, thoughts and trains of reasoning are as real and of more real importance than the bodies of the outer world,—the granite rock, the sturdy oak, or the noble king of beasts. In the beginning, our knowledge suffered a momentous befurcation. At first, our states of consciousness were vague feelings and sensations, without external reference; but soon persons—mother, nurse and others—entered the field and caught the attention. Thereafter, other bodies in ever widening range became objects of interest. The knowledge of

these external objects, at first a small and obscure section of the general body of experience, gradually extended until it embraced the entire field of nature. But in the meantime the inner world was expanding in variety, complexity, and importance, so that the world of external objects still remains a subordinate section of our experience as a whole. From this point of view, therefore, the inner world is primitive, and the outer world is derivative. From another point of view, from the point of view of the meaning of externality and of external objects, the inner world is both primary and creative. The history of philosophy, which is the history of human knowledge, is a progressive justification of this thesis.

The most distinctive and significant step in the development of Christian thought about nature was that of spiritualizing the universe, and this it did by its doctrine of creation, in deliberate contrast and opposition to the pagan doctrine of evolution, especially in the form of the atomic theory and Stoic materialism. The idea of creation, in one vague form or another, seems to have been entertained by the human mind from very early ages. Hesiod hints at creation in what he says about chaos, love, and *okéanos*. Plato especially among the Greeks formulated the process of creation quite definitely in his "Timaeus"; and his doctrine of ideas and of how ideas are embodied in particular concrete existences is a highly developed doctrine of creation. The Christian doctrine of creation comes, of course, directly from the Bible. But the Christian doctrine has never been more than a dogma; it has never been developed into even a tentative theory. Not until the appearance of Swedenborg and his teaching about the spiritual world and its relation to the natural, were there any principles or facts which could serve as a basis of a well-rounded theory of creation.

When we undertake to think out the process of creation from stage to stage, we encounter some of the most fundamental and difficult problems of existence and thought. In the first place, we must decide what we mean by creation; the word in common speech has a variety of meanings. We speak of artistic creation; the scientist creates his theory; the

philosopher his system; and so on. But specifically and properly the word refers to the act of God in creating the universe, and usually the physical universe. The commonly accepted idea is that God created the universe and all things in it from nothing. This is the idea which the evolutionists combat and oppose; and evolution is thought to be and claimed to be the only intelligible account of how the world, and especially the world of plants and animals, came to be what it is. From this point of view, creation is an utterly unintelligible act. But if we start with the definition that *creation is the act of bringing into existence what did not exist before,* we may make the distinction between the case of reshaping materials into new forms and the case of bringing the original materials into existence. Evolution undertakes to say what the original materials were, but it has nothing to say of how they came into existence. The doctrine of creation ascribes both the existence of the original materials and certain *types* of existence to the creative act of God. For example, we have types of bodily existence, as inanimate and animate bodies; and we have types of organic existence, as plants and animals; and lastly we have types of immaterial existence, as life, consciousness, and intelligence. Evolution views these types as stages of a continuous process, although science recognizes discontinuities and discrete types. The doctrine of creation asserts that these distinct types were and are created, while science finds no clear and certain evidence that they evolved the one out of the other in successive order.

It seems from the scientific point of view that creation is neither observable nor intelligible. This is due mainly to the mechanical, materialistic, and naturalistic habit of scientific thought. But there is a real, and apparently insuperable, difficulty in applying the doctrine of creation and giving it a concrete meaning, especially perhaps in the case of bodies. Let us then take the case of bodies first, and see how we can think of them as being created.

We are apt to think at the first blush that it is impossible to conceive how bodies could be created. In fact, our habitual thought of bodies excludes the idea that they have their exist-

ence from something which is not body. The atom of early Greek philosophy is a case in point. Following Parmenides, Leucippus and Democritus conceived the atom to be a solid, continuous, homogeneous, changeless body. This view was perpetuated in Dalton's conception of the atom. The electron and proton of present-day physics and chemistry preserve in the main this type of body, although modern metaphysics has made it increasingly difficult to hold on to this idea, and the tendency has been to conceive these particles as centers of force. In any case, with the Parmenidean idea of a solid, changeless, eternal body, creation is out of the question. It is characteristic of such bodies to have no beginning and endless duration. Accordingly we think of the quantity of matter in the universe as ever the same.

But the doctrine of creation requires us to think otherwise of bodies, for in creation, bodies are brought into existence by the creative act; as a matter of fact, they are observed to undergo a variety of changes, and to have in numberless cases both beginning and end. In the case of all manufactured articles, we can follow the processes by which they are brought into existence. We observe the bodies of plants and animals to grow from seeds and eggs. The body of the earth, in the eyes of the geologist and astronomer, is observed to have been undergoing changes for countless ages, and along with the other planets and all the Suns to have been brought into existence by gradual changes from highly heated matter. These observations seem to leave little or nothing for the work of creation. But this is not the end of the story. The marble statue is brought into existence by the working out of the idea of the artist which is expressed in the statue. So all manufactured articles, however simple or complicated, are the embodiments of ideas and plans. The processes of growth by which the bodies of plants and animals are brought into existence are complicated systems of movements directed and co-ordinated in plan and purpose to the end in view. The body of the earth is the outcome of an exceedingly complicated system of movements regulated and controlled by the laws which the movements obey. We see, then, that bodies

everywhere come into existence by the operation of ideas, plans, purposes, and regulated movements; they do not come into existence of themselves. In short, we observe that the existence of bodies is dependent upon the operation of spirit. *This is what the doctrine of creation means.*

But it may be said, all this may be true, and yet it is interpretation, not observation. What we actually observe is the behavior of the bodies in every case. We do not observe the spirit operating; and furthermore it is inconceivable how spirit could operate upon a body, just as it is inconceivable how any force *ab extra* could act upon a body. This may be said very properly from the point of view of mechanical theory; but if bodies were such as this theory must take them to be, both their existence and their behavior would be an ultimate mystery.

No doubt, the fact that there are such things as bodies is one of the deepest mysteries of existence, a mystery which human thought has not yet been able to solve to the bottom. Our ordinary experience with bodies is enough to convince us that they are not really what they seem to be. If our eyes were sharp enough they would seem to be very different. The microscope makes surprising changes in the appearance of bodies. But if they are not what they seem, what are they really? If created, what were they created to be? Perhaps we should turn to the physicist and chemist for the answer. If we could see with our eyes what the physicist and chemist see in imagination, bodies would appear not merely as molecules and atoms, but as electrons and protons, as exceedingly fine particles; the electrons revolving around the protons, like the planets around the sun. Look where we might, we would see nothing but swirling systems of particles variously aggregated. All bodies would appear alike; the only difference would be the complications of structure, the types of the systems. The bodies of plants and animals, the rocks, the earth, water, and air, the planets, all the stars of the universe and the interstellar ether, all these as known to the naked eye would disappear, and only aggregates of swirling electrons

around central protons would be seen. How different such a world from that of the naked eye!

But suppose we accept the vision of the chemist, and follow his imagination into this strange world, and see the bodies around us transformed before our eyes, mysteries would still confront us. We look around and out into the immensities of space, and everywhere we see one monotonous infinite stretch of rapidly moving particles. Now we may ask, why do these tiny particles, these electrons, move at all? Do they move of themselves, or are they moved by some outside agency? This is the final mystery of the physical world. Motion is so familiar to us, and moving bodies seem so natural to us, that our curiosity is not aroused to ask why bodies move, or what is motion. It is true, we say that one body is moved by the impact of another, but this leads either to an infinite regress or to a circle. In either case, no answer is given to the question, Why do the bodies move? If on the other hand, as seems to be the case in many instances, we say that bodies move of themselves, we are confronted by the "Law of Inertia," which is supposed to express the final and constant characteristic of bodies. The only case where we seem to have an explanation of motion is that of animals moving their bodies by the force of will. If we extend this generally, we may say that all the bodies of the universe are moved by the force of will. This brings us back to the dependence of matter upon spirit, and the way is open for thinking of the Creative Spirit as the ultimate source of all motion.

Returning to the mechanical universe of electrons and protons, and viewing this universe of moving particles as actuated by the forces of the Creative Will, then there is no reason why we may not think of the Creative Will throwing these particles directly into the systems we call stars, planets, air, water, rocks, trees, birds, fishes, men, women, and children. In short, from the point of view of the atomic theory, there is no reason why these things could not be created *instanter* and *in loco*. But, we reflect and observe that plants and animals grow from seeds and eggs, and therefore it appears as a matter of fact that they are not created full grown.

This, however, is only pointing to the fact that the Creative Forces are following a certain order and method. The body of the full grown animal is just as much an aggregate of electrons and protons as is the egg. They are equally the outcome of the creative process. When it is said that God created man in His own image and likeness, there is nothing, on the atomic hypothesis, to prevent us from thinking that He created him full grown. The fact that men are now propagated from parent to child only indicates the order and method of creation. This applies to all cases of plant and animal growth and propagation. Again, it is an observed fact that the seed becomes the plant, apart from any theory; but on the atomic theory there is no reason in the nature of the mechanical system which is the egg or seed, why of itself it should become the mechanical system which is the full grown animal or plant. There is no principle of change or evolution in it. As another instance, and perhaps the crucial one, —if we are allowed to accept the atomic theory,—we may say that there is nothing in the proper nature of the mechanical systems which we call the members of species that would change them into the mechanical systems we call other species; nor is it an observed fact that this change ever occurs in the course of nature. If each of these mechanical systems is determined by the forces of the Creative Will, then we may think quite consistently that each species is a separate creation. The observed stability of species would be sufficient ground for taking this view. We see then, that we must, even if we adopt the atomic theory and accept its final consequences, fall back on the creative act for explanation. As a consequence of the theory, the familiar bodies around us are transformed into systems of moving particles, and these particles must be thought of as moved and ordered by the forces of the Creative Will.

But it may be said, and quite truly, that this is an artificial world, the conceptual product of abstract thinking. We may, if we choose, reject the atomic theory, and try to hold on to bodies as we commonly know them. We may assert with naturalism that the natural history of bodies is all we

can know about them, and that the existence and order of bodies can be best explained by a process of continuous change from one into another. But here we must remind ourselves that there is no such observable process; and even if there were, we would still have to ask, what it is that initiates and directs the process. There are two facts here to be considered: first, the fact of existence; and second, the fact of propagation. Natural history leaves the existence of individuals and classes of individuals as bare facts. The mechanical theory of propagation on the basis of the combination of minute bodies called chromosomes leads back to infinite complexity, and furnishes no explanation of the behavior of the bodies. At this point, the biologist may postulate life, and the question arises, Is life anything else but the complexity of the organism? For the biologist, an organism is a mechanism, and there is no conceivable connection between the constituents of this mechanism and the force which is supposed to act upon the constituents. Either then the explanation lies in the process itself, or else the attempt at explanation must be given up. The latter is just what the biologist does; he makes no pretense of explaining the process, but deliberately puts this attempt aside as not within his province. When it is suggested that unicellular organisms become multicellular by the natural and mechanical process of cell division, it may seem that everything is accounted for; the various forms appear in regular succession. There is, of course, the observed fact of cell division, and this helps to explain growth; but in the first place there is no such fact as one species becoming another by cell division, and in the second place the movements involved are left unexplained. These movements are initiated and directed, co-ordinated with reference to a result and an end. Here again we come in sight of the forces of the Creative Will.

It seems, then, that if we look squarely at the facts of nature, and undertake to explain them, we are driven by consistent thinking to the doctrine of creation. As has been shown, the reduction of bodies and their behavior to particles in motion leads to a position of helplessness. If we then have

recourse to the doctrine of creation, we have no great difficulty in thinking of the creative forces forming the particles into such systems as the bodies around us. But as was said, the bodies of our ordinary experience must suffer startling transformations to present themselves to us as systems of moving particles. If we cannot accept the atomic theory, and cannot admit that bodies are really what this theory requires, and if still we must recognize that some form of transformation is actually accomplished in our knowledge and experience of them, what transformation may we accept as valid?

If bodies *are* what they are experienced to be,—and it would be meaningless to assert that they are not, for then we should be asserting the existence of something which we do not and cannot know to exist, a manifestly self-contradictory assertion,—then we must make up our minds to accept in the main the transformation effected by the Berkeleyan analysis, and be prepared for some doctrine of creation.

It is a familiar saying that things are not what they seem. We may add in the light of the foregoing, that bodies are not really what they seem to be. What, then, are bodies *really?* The answer must be given in terms of experience. To use the expression adopted by Professor James, and given currency, What do we know them as? A little thought serves to direct our attention to the fact that we know bodies as qualities; as colored, figured, as more or less hard, soft, stable, durable, flexible, frangible, portable, adaptable, and so on. But all these terms refer to characters of our experience, not to what is other than experience. We know bodies, then, as characters of experience, and in the final analysis as products of experience. Let us remind ourselves that our knowledge of bodies is built up through untold ages of experience, both practical and scientific. In other words, our knowledge of bodies is a system of organized experience. It is obvious on reflection that we cannot by knowledge get to what is other than or beyond experience; all knowledge is experience of some kind or other; and all experience is knowledge direct or indirect. Knowledge and experience are one.

It is natural, inevitable, and proper that we should return

obstinately to our common knowledge and experience of bodies, after all our excursions into science and philosophy. Nevertheless, we cannot avoid the certain results of closer observation and systematic thinking. We have caught glimpses of the fact that bodies are subject to surprising and radical transformations when submitted to careful and patient examination. Early Greek philosophy brought human thought temporarily to a standstill by framing the conception of the atom. Plato freed the wings of thought again by his doctrine of ideas, and by his doctrine that the world of sense-objects is a passing show. Plotinus, Augustine, and the Scholastics strove to overcome the materialism of the atomic theory and of common sense. But Berkeley's analysis of sense perception dealt the fatal and final blow to common-sense realism, to the doctrine that bodies are what they are independent of being experienced. The sky, for example is blue, the snow is white, the lake is transparent, the apple is red, sweet or sour, round, hard or soft, heavy or light, and so on. All this, so realism affirms, is true of these things whether they are perceived or not. Berkeley asked, What is the meaning of saying that the sky is blue, the apple is red and sweet, when the blueness is not seen, when the redness and the sweetness are not experienced? The redness of the apple, like the blueness of the sky, or the silvery gleam of the lake, cannot be conceived to exist as a quality of the apple apart from being seen. The seeing cannot exist apart from the color, nor can the color exist apart from being seen. For the redness, or for any other color, to exist is to be seen. Berkeley expressed this by his famous and startling assertion, *"Esse est Percipi,"* to be is to be perceived; and he extended this to all cases of perception of external objects, to all cases of perception of the qualities of bodies. There is no valid ground for denying this principle in the case of color, or any other of the sense qualities; and this being so, there is no ground for denying it in its general application. We must, therefore, accept the conclusion that we know bodies as qualities, and that apart from these qualities they have, for our knowledge, no existence. These qualities are qualities of experience, and the

body of the qualities is constituted by experience. How these bodies of qualities appear outside of us and at various distances, and seem fixed, constant, durable, uniform in behavior,—these are questions that must be postponed and considered later in another connection. The point of attention now is, that bodies must be thought of as forms of experience and as products of experience.

This transformation of bodies, however startling and however repugnant to our usual habits of thought, is nevertheless of critical importance as a step in the transition from the doctrine of evolution to the doctrine of creation. It is a part of the mystery of the existence of bodies that there is so little ground in the nature of knowledge for our habitual way of thinking of them. The general conclusion is that we must once and for all reject the Parmenidean type of body. What the real nature of body is cannot be properly determined by the appearances they present, or by our practical dealings with them. Such qualities as colors, sounds, tastes, odors, and so on, cannot, strictly speaking, be attached to them as independent possessions; there are no characters or properties which they may be said to own apart from being experienced by some form of knowledge. This brings bodies in dependence upon knowledge, and in general the whole so-called material universe in dependence upon spirit. *This is what the doctrine of creation means.*

Having made it clear that the nature and behavior of bodies involve dependence upon spirit, involve will, thought, plan, purpose, intelligence, and creative action, we may now proceed to consider the doctrine of creation in general and in outline, and try to indicate just what it means and implies. We must begin with spirit, and end with life, motion, and nature.

The doctrine of creation is implied in the doctrine of God the Creator. God, we are told, created man in His own image and likeness. This directs us to man as an instance of creation, and we may expect to find in him the type of the creative process.

We get our clue in the illuminating statement with which Swedenborg closes the "Economy of the Animal Kingdom."

He is discussing the end of creation, maintaining that it is the society of souls,—what he afterwards called the heaven of angels. The entire created universe is "nothing else than a complex of means," a progression of means, "to a universal end." Accordingly, the universe is created for the souls of men. To give point to this comprehensive statement he adds: "The act of creation is represented every moment in our own minds" (n. 365). This directs us to the operations of the mind, to the processes of our everyday life, as the type of process which creation is. What is it that is going on in our minds, that characterizes every moment of our experience? What are the conscious processes which we may observe by introspection? We have sensations, ideas, trains of thought; we have emotions, feelings, desires, purposes, volitions; we are busy forming and fulfilling purposes. These are the essential and characteristic facts of our experience, whether in mental or in practical life. Swedenborg directs attention to this purpose forming activity, and characterizes the process as follows. "First we view and embrace some end abstractedly from means; then we form and create the means, and thereby the end is advanced, and finally obtained by physical effects as instrumental causes. Thus the end that was first, and which is the all in the progressing means, becomes the last."

We have in this statement an epitome of Swedenborg's whole system of philosophy, and especially an epitome of his doctrine of creation. He distinguishes three stages of a universal process, and marks them by the terms *End, Means,* and *Effect.* "We view and embrace some end abstractedly from means"; this end so viewed is a state or condition of things which is desired, but which does not as yet exist in actual fulfilment; in present existence, it is a state of desire, affection, for the state of fulfilment yet to be attained. As present state it gets its character as end by being projected into the future, and there it is seen in the context in which it is realized. The formation of an end, therefore, implies a present state which looks forward to embodiment. First, the end is viewed in the abstract, then it is viewed through the means

of its fulfilment. "Then we form and create the means"; that is, we form the ideas, thoughts, and plans leading to fulfilment. The means are selected by the end as present state, and made to be means by the selection. The end is seen in the states and through the states which are the means, and so the end as present state is advanced to the second stage, the stage of means, the stage of ideas, thoughts, and plans leading to the end as attained. The end is "finally obtained by physical effects as instrumental causes." The "physical effects as instrumental causes" constitute the embodiment of the end; in these the end as desire is fulfilled, realized. But these physical effects are themselves the third and last stage of the end. This is one way of saying that they are themselves the states which are the end in the stage of completion and satisfaction. The physical effects are instrumental causes in that they are the specific conditions of the fulfilment of the end, the existence of the end as desire realized. These conditions are "effects" in that they are the expressions of the qualities of the end. "Thus the end that was first, and which is the all of the progressing means, becomes the last."

This may seem a highly abstract interpretation of the familiar experience of forming purposes and carrying them out; but the analysis should indicate that the experience is an exceedingly complicated one, as complicated as is life itself. Any description of life must be more or less abstract, and to be true to life, especially conscious life, it must be endlessly complicated. But taking Swedenborg's statement and this interpretation as correct in outline, we are in the position to understand that the experience we have before us is an end-cause-effect process. In other words, man is an end-cause-effect type of experience; and when Swedenborg says that this experience represents the act of creation, he is saying in effect that creation is an end-cause-effect process.

But let us examine man's experience further in the light of more general principles. We undertook a moment ago to look within and observe what goes on in our minds. We found sensations, ideas, thoughts and trains of thought; also emotions, feelings, desires, purposes, volitions, and other

states and activities. On the whole a man seems to be a body of these experiences. Primary and fundamentally characteristic are emotions, feelings, desires, longing, wishing, striving, and other like states. These states underlie our mental life, and are the sources of our practical life. They may be all brought together under the word *love*. A little careful introspection will convince us that of all the observable qualities or kinds of our experience the most universal is *love*. Our emotions are the emotions of love; the same may be said of our feelings, desires, longings, strivings, and so on endlessly. Love is the all-comprehensive and all-pervasive fact of our experience. Every item of our experience is the experience of Love. Love is, as Plato observed, the love of something, and this something may be the anything whatever, the universe and everything in it. As Swedenborg says in the opening number of the "Divine Love and Wisdom," there is the love of husband and wife, of parents and children, friends and neighbors; the love of abstract things, as fame, excellence, truth; the love of various kinds of activity, as house-building, farming, eating and drinking; the love of nature and of the sciences. It is characteristic that in the case of activities, the activity itself is love. For example, the love of hunting is when the love is complete, the hunting itself. And so for all other cases. When we appreciate the universality of love, we are able to see that our whole being with all its activities is love. We are love, and all our states are love. Man is an organized body of love, an organized body of affections and thoughts. What we are and do is experience, and experience is love.

With this understanding that experience in all its varieties and on all its levels is love, let us look within and try to follow love's processes. We are familiar with such states as moods, vague feelings, attitudes, etc. These are general characters of our experience, states of love. But if we are more attentive, we may observe at times a particular quality of feeling emerge from the depths of consciousness and become object of attention. In the act of attention it is distinguished from the general body of consciousness, and thereby gets the

characters of otherness and externality. As a projection from the general body of consciousness, it is itself a conscious state, and as such partakes of the nature of the general body, which as a consequence sees itself reflected in it. As conscious state, it repeats the process of self-projection, and looks forward to its own fulfilment. Herewith is set up the end-cause-effect process. In our experience, these emergent states constitute a body of conscious details which take the form of desires, purposes, ideas, thoughts, and in a word all the activities which make up our mental life. The nature of love expresses itself in these processes, which are types of the processes of creation. What is true of the love which is our experience is true of all love, and therefore true of Infinite Love. The process of creation follows from the nature of Infinite Love, just as the whole body of our mental and practical activities follow from the nature of the love which is our experience.

To follow in outline the process of creation, we think of Infinite Love as first of all, to speak temporally, being conscious of the affection whose quality is the desire and purpose to express its nature in series and degrees of love from less and less general to more and more particular; in short, in the created universe as we know it. This affection, then, is the universal love through which creation is accomplished. It is other than the Infinite Love in being distinguished from it as the love of a definite universe, and as the love in which the Infinite Love sees its nature and qualities in a measure represented, objectified, and realized. In this way, the universal love gets its identity and individuality; and as love it repeats the process of distinguishing its affections and their qualities, and of objectifying them as representative images of itself. There are three general forms of this discrimination and self-representation, corresponding to the three universal functions of love; namely, the impulsive or motive function, the seeing function, and the function of adapting to purpose, the function of using means to an end. These are forms and functions of love, and they are the heat, light, and atmospheres of the spiritual world. Further particularization

of the states of love gives us the natural atmospheres and the natural bodies. These are types of experience, or love, apparently so remote from our own that it is a matter of immense difficulty to make the transition from what we ordinarily call spirit to what we call matter. The transformations of bodies treated of in the foregoing suggest a way of making this transition, but it would be a prolonged task of exceeding difficulty to follow out this transition in detail. We are familiar with the doctrine that men and spirits are recipients of life, or of love; and they are recipients in that they are forms of love. It is no less true that all bodies are recipients of love, and for the same reason.

In this bare outline of the doctrine of creation, it has been necessary in view of the limitations of this discussion, to leave out many familiar considerations which would have helped to make the doctrine more intelligible. It would have been easy, though it was impracticable, to connect this form of statement with the details of Swedenborg's doctrine; but the reader may do this for himself.

Our argument has been, that evolution is not an observed fact; that it is not a valid inference; that it is at best only a postulate, or an hypothesis, an ideal which science may make its goal; but in any case it is not strictly speaking within the field of science proper, but is a type of materialistic philosophy. We undertook to show that the materialistic conception of body must be given up in view of the transformations which under closer examination bodies undergo. We pointed out that consistent thinking leads away from the evolutionistic view of the world to the fact of creation. We then tried to follow the process of creation in outline. We submit the result to careful and well-informed readers.

Lewis F. Hite.

BIBLICAL AND DOCTRINAL STUDIES

MAKING IRON TO SWIM,

OR, DIVINE ACCOMMODATION TO HUMAN STATES.

(II Kings 6:1-7)

The story associated with the axe-head that fell into the water and was restored by Elisha, is the story of those who want to go to heaven; but not to too high a heaven!

It shows us how the Lord's mercy reaches out and descends to accommodate itself even to such human states,—even to self-limiting spiritual dwarfs. For Elisha, representing the Lord in his prophetic office even as he does in the woods he speaks, not only consents to the request of the sons of the prophets to let them go to a place of fewer restrictions and lower levels, but he also consents to their further request, and goes with them. But even so, not all things will go as freely and as smoothly as they had supposed. Even in the lower levels there will be humiliations, failures, troubles, worries. When man invites for himself an easier place than he has been assigned, the lesson seems to be, that he may be inviting even more serious difficulties in the form of unforeseen handicaps. At any rate he will find his need of the Lord to be no less in the performance of his self-set tasks on the lower levels, but even, if possible, more imperative than before.

"The sons of the prophets" were students in the schools conducted by the prophets; that is, they were disciples, learners of spiritual truths revealed from the Lord through the prophets,—in this particular case, through the prophet Elisha. They were hearers of the Word of God, and preparing, doubtless, to teach that Word to others.

But the prophet Elisha, representing the Lord, was leading them (as the Lord always tries to do with those who read or hear His Word) into increasingly interior perception of the

Word's meaning and requirement; and, according to the law that "unto whom much is given, of him shall much be required," the standards and excellency of life set forth and asked were becoming higher than these disciples were ready to live up to; they were seeing farther than they wanted to go. "Behold, now, the place where we dwell with thee," they confess, "is too strait for us."

We may find illustration of the progressively higher standards which study of the Word normally leads to, in the progressive order revealed in the Ten Commandments, which in the end take our requirements up beyond the regions of deeds only, up into the plane of mind and heart and will, saying: "Thou shalt not *covet*"! The same is found in our Lord's interpretation of the Commandments, as in the Sermon on the Mount, where He does not abrogate the letter of the Commandments, but adds to that outward requirement in the realm of action a corresponding requirement in the realm of thought and heart and desire. With Him you shall not only *not break* the commandments of the Decalogue, but you shall not look with desire upon any thing that may *tempt* you to offend!

The farther one studies the Word, the higher will reach the standards of life he can see; that is, if he looks for its interior light. And the farther one follows that light and progresses in regeneration, the more interior will become the planes on which his temptations will be encountered. And if he is not ready to face this condition, and to meet himself in these interior planes, then whether he confesses it or not, he does what the sons of the prophets did: he makes a surrender; he steps down again to lower levels, where he hopes he can again make himself comfortable; where, let us say for one illustration, he hopes conscience will not press him if he keeps only the letter of the Word, and confessedly does not strive to attain to the heights of keeping the spirit of it. And so he goes back to "Jordan"; back to the starting place, back to the standards of the first entrance on the Holy Land of the life of confessed religion. He wants to see no more than he saw when he first entered the Church through the initial truths of baptism.

And I think that for the most part the standards that people

hold themselves to upon beginning the Christian life—the Jordan level—are about these: not to take the Lord's name in vain, interpreted as meaning not to swear; not to desecrate the Sabbath; not to kill; not to commit adultery; not to steal. Repentance from whatever infringement of these Commandments one has been guilty of, and determination by the Lord's help not to violate them again, is about the substance of the platform of Christian obligations which one sees at the time of starting upon the Christian way.

But if he becomes a growing Christian, then he must soon discover many things that he must change which are not literally specified in this list. He will soon see that evil *feelings* toward others, or toward circumstances, are as far from the Lord and His likeness as are evil acts. And soon he will come to see that it is just as much a violation of the Divine Law to steal a person's good name as to steal his pocketbook,—and so on and on, progressively and indefinitely. There is no end to the possibilities for re-formation, and regeneration, which one will see opened up as one by one the deeper strata of his life reveal the evils buried in their own respective depths, and which must be met, grappled with, fought, and overcome, before they can be removed.

This makes very clear the trouble represented to us here, when "the sons of the prophets" found the place where they were dwelling with Elisha, "too strait for them," and they wanted to turn back, down to "Jordan."

The inability of these "sons of the prophets" to maintain the high levels of the interior of the Land, is like (and representative of) the failure of the people of Israel to maintain themselves in that Land "over Jordan," because not true to the Lord Who had brought them there; and the turning from the heights to go thence down to Jordan, is like Israel's rejection of the forward-going life, and turning backward and downward until it came to pass that the Lord had to come in Incarnation, and then to start them all over again at the starting-place,—start them at baptism "in Jordan," "to prepare the way," and "make their paths straight for Jehovah"!

And so, because the Church of Israel failed, the Christian

Church had to start at Jordan, just where the Israelitish Church made its start as a nation.

With the case of "the sons of the prophets," Elisha consents to let them go, because the Lord never holds man against his will, but yields him freedom, bends with him rather than breaks him, and never deserts him,—not even though he "make his bed in hell." But in this case, we should observe, the sons of the prophets are not going consciously into evil,—because they ask Elisha (which means asking the Lord) to go with them. They want His sanction to live, not in sin, but in what represents a merely external, not too strict or too deep a Christian, life. They want Him to go with them. And He goes. Of course He goes. He cannot lose His hold upon men, if they will still grant Him an allegiance, however slight. It is that much by which He may touch them. And maybe sometime He may lead them back, upward again toward the interior! "So He went with them."

And when they get back to Jordan, they set about cutting timbers preparatory to building themselves a home, after the fashion that they have longed for. Now, a house represents the quality of the good that one dwells in, the kind and measure of good that he truly is "at home" in. And the quality of good that they are looking for, and that they are trying to build for themselves (more accurately, by representation, *in* themselves), is the quality which belongs to the Jordan standards of religion's most simple beginnings—which we have already considered. So they said, "Let us take thence every man a beam, and let us make us a place there, where we may dwell." And so it was. "And when they came to Jordan they cut down wood."

The Jordan represents the standards—that is, the truths—of religion which they are willing to concede and accept. The wood or timber that they cut to build them a home represents the elements of goodness which they are willing to build into character in accordance with these truths, these standards, these requirements of the beginning-level of Christianity.

But their cutting this wood represents an idea of self-merit in their application of their religion. They have invited the

Lord to go with them (that is, Elisha representing the Lord), it is true; but they do not expect really to need Him much,—back down by Jordan. They needed Him, of course, to break their bad habits, at the first beginning; but having broken those, if they were not compelled to push forward to the interior, if they could but go back and dwell content by Jordan, they would not be pushed so continually for His help, they could go on very nicely in their own strength. And so when they get back to Jordan, they begin at once "cutting down wood."

I can imagine a man who has found in his progressive study of the Word, a call to the ministry; and that that call has pursued him, disturbed him, pressed him; and that he realizes that the heeding of the call must mean separation from many of the things that are dearest to him, which in themselves are perfectly good and wholesome and proper for one's enjoyment, as that he must leave home and friends and family and another field of work that he by nature and habit loves. I can see such a young man saying to the Lord, "Behold now, the place where we dwell with Thee is too strait for us. Let us go, we pray Thee, unto Jordan, and take *thence* every man a beam, and let us make us a place *there,* where we may dwell." And when confronted with the unreadiness of the man to heed His higher call, I can hear the Lord consenting to let him go down and try it out, try being a Christian in a field that was not the Lord's first choice for him. I can see him wanting the Lord's peace, craving the feeling of the Lord's presence, the Lord's approval, the Lord's guidance, and the Lord's blessing, in this self-chosen lower level; and so he asks the Lord to go with him; and, by arguing his unfitness for the higher work, from this angle, or that, or from many that he can think of—as did Moses and Jeremiah long before him—he may manage to quiet his conscience on that score, and come in considerable comfort and lightness of heart down to Jordan. This is only one illustration out of any number that might be cited, where this lesson would apply.

And then what happens at Jordan, by whose standards he wanted to live?

Why, "as one was felling a beam, the axe-head fell into the water"!

We can see the significance of this best, perhaps, if we recall our use of the expression, "a keen mind." By this we mean a mind that is sharp to cut into and shape to its needs any business in hand. In this it is performing the function of an "axe," is it not? When this is employed to cut timber to build himself a home, it represents exactly the natural use of the man's mind for shaping the goods of his religion at that level into character and life. The man in this case—let us say, in his present sense of security and comfortableness by Jordan—flatters himself, or at least congratulates himself, on his ability to hew out and build up a pretty fine manhood for such a community. He feels that he has a dependable ability and art in that direction; he goes confidently about cutting down the "wood." But alas, his hold on that sharp iron is not as secure as he had thought! His "will to good," represented by the wooden handle to the axe, had been poorly connected with his "mind to good." He was going too much in his own strength; and the more secure he had thought himself in that strength, the less secure he had really been. He lost his "axe-head" in the Jordan waters. That is to say, when interpreted, his power to secure and shape character by his own standards, fell through, flew away from him, and went down, out of his reach. To his sorrow he found out his helplessness, even back down there on the ground and in the undertaking of his own choosing. And the axe lost itself in these waters of the Jordan level, these truths, these standards, which he had felt so secure in, so able, so qualified to carry out in application to life and character. He had *failed*, even on the self-sought Jordan level, to make the Christian principles of life his own. Even those truths, those requirements, were too deep for him. When he came to live by them, to apply them, to build of them a character to be at home in, the knowledge of how to do it and the mind whereby he had thought to do it, went from him, lost in the depths of even the Jordan requirements.

For after all he had not made the "mind to good"—the thought and plan to apply truth to good of life—really his own.

He had thought he had; but in reality he had only put this on, as a man may put on a garment that does not yet belong to him. And this he comes suddenly and sadly to realize when the "axe-head" slips away, and falls into the water. He cries out, in an expression that wells up from the deeps of the heart, "Alas, master!" as one would cry out "Oh!" in despair.

He can build no further. His character-building is at an end. The place and soul-condition in which he was to feel "at home," must remain unfinished. And now in Jordan where first had been his hope, his hope is buried. And worse even yet, he is in debt; the axe was borrowed,—literally, it was "asked." He had asked; but he had not bought—he had not faced *the price that has invariably to be paid before the thought to build religion into life, can be carried successfully to completion.* And now that it seems too late, he awakes to his great mistake.

But in his awaking he calls upon the Lord. "And the man of God said, Where fell it? And he showed him the place."

His mistake, his need, his condition, he now faces and points out, confesses to Elisha—that is, by representation, to the Lord. And Elisha (again meaning by representation the Lord) cuts down "a stick"—that is what it is called in our version, but in the original the word is the same that is used of the sons of the prophets, saying they "cut down wood." He does what they had done.

It is clear that when the "wood" is "cut down" by Him, the merit is His, and not man's. He then shapes and offers the "good" for the man to apply,—which is the only true way; for there is no real good but that which is provided and given by Him. "There is none good but One."

But this "good" is thrust into the water—i.e., the revealed truths of the Jordan requirements,—and straightway goes to the sunken axe-head of the "mind to good," attaches itself to it, apparently as a new handle for it, now adequately secured to it, and buoyant besides to bring it instantly to the surface. ("Tsuf" is the Hebrew word here for "swim," carrying in its sound its meaning of up-bursting from the water.) The man is told, "Take it up to thee!" The new handle seems to have been

provided and made secure in the process,—which is to represent the giving this time by the Lord to the man of a *new* "will to good," through which to wield his "mind to good" in the carrying out of the truths and goods of Jordan standards, into character and life.

Thus the picture closes in the demonstration that no man can be secure in building any "good" whatever that is religious good, or spiritual, save when the Lord supplies that good; and that neither can any man have a "will to good" that will hold securely to itself the "mind to good,"—that is, that will keep the mind working in its application,—save as that "will to good" is given from the Lord. But when this is done, then the "iron" will swim; then it becomes the man's very own,—given him explicity from and by the Lord. Then, in a new-found relationship to the Lord, he "puts out his hand, and takes it." Henceforth he can apply the truths and the goods of Jordan unto life. But with this new good given, and becoming in him a new *will to good,*—given by the Lord in the place of his will that failed,—he will not insist in the future on living by Jordan, if the Lord again chooses for him to live elsewhere.

EVERETT KING BRAY.

BINDING UP THE BROKEN-HEARTED.

(Isaiah 61:1)

Our Lord Jesus was anointed with the Spirit of the Lord Jehovih,—that is, with the wisdom of the heavenly Father's love,—first, to preach the Gospel, or good tidings, to the poor, and second, to bind up the broken-hearted.

In the prophetic inaugural of our Lord's ministry which He read in the synagogue at Nazareth and applied to Himself, the broken-hearted follow the poor, because the poor and the broken-hearted belong together in this order in human experience. There are many kinds of poverty. There is poverty in material things, sometimes called economic poverty; there is intellectual poverty, sometimes the result of little education and culture; there is affectional poverty, or coldness of heart;

and there is spiritual poverty, or a lack of knowledge of God and His kingdom, and a consequent lack of development in heavenly thoughts and affections, such as can come only from a life of obedience to the Lord in Divine Revelation.

Each of these kinds of poverty may lead to heart-breaking experiences, if they proceed far enough. It is heart-breaking for a good husband to see his wife and children suffer for what he considers the necessaries of life in either of these planes. Any suffering may become heart-breaking when carried too far for endurance, especially when loved ones are involved, or when our own li e-loves are being sacrificed. Then courage falters and falls, and hope sinks into despair.

Thus the poor in any of these planes of human experience are those who feel a lack of means to accomplish the heart's desires. The Lord, the Creator, with infinite love and mercy provides human desires and the means of satisfying them. The Psalmist reveals a great fact when he sings,

> The eyes of all wait upon Thee,
> And Thou givest them their food in its season;
> Thou openest Thine hand
> And satisfiest the desire of every living thing.

Under this great law of creation properly carried out there would be no poor and no broken-hearted. The disorders of ignorance and sin alone bring poverty and suffering into the world. The Scriptures declare this from the beginning to the end. The sins of Eden brought the verdict, saying, "By the sweat of thy brow shalt thou eat bread." It was the cry of the broken heart that Cain uttered after he had slain his brother, saying,

> My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the ground, and from Thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth me shall slay me.

It was the cry of breaking hearts that went up to God by reason of the bondage in Egypt, and it was as a prophetic representative of our Lord Jesus that Moses was sent unto the poor captives with the good tidings that God had heard their

groanings under the burdens imposed upon them by their task-masters, and would bind up their broken hearts if they would trust Him and follow Moses, His servant, into the land "flowing with milk and honey." But they did not trust and follow well; and so they had many heart-breaking experiences in the wilderness; and a generation died, before they could reach the promised land; and even after all that, they sinned again and again, and suffered heart-breaking experiences in Assyrian and Babylonish captivity.

Every reader of the Bible is familiar with all this, and realizes that it is a prophecy and a preparation for the coming of the Lord Jesus with good tidings for the poor, "to bind up the broken-hearted."

And when He came, it was to a broken-hearted people, for they resented with burning hatred the yoke of the Roman Empire; and even worse for the common people was the yoke of the Pharisees, who bound upon their shoulders heavy burdens of religious ceremonial requirements, "grievous to be borne," as our Lord Himself said. He bound up the broken-hearted when He taught by precept and example the undoing of these burdens.

If we look for specific instances of His ministry to the broken-hearted, we shall find them first of all, perhaps, in His forgiveness of sins; as, for instance, in the case of the poor paralytic, whose friends brought him lying upon his rug, which was the bed of those days, and when they could not reach our Lord through the door of the house thronged with listeners to His teachings, took him to the roof and, loosening the tile, lowered him into the presence of the only One who could heal him, there to hear the wonderful words, "Son, thy sins be forgiven." Another instance is found in the case of the poor woman who crept up to His feet, as He reclined upon the dinner rug of the rich Pharisee, and washed them with her penitential tears, and wiped them with her hair, and heard Him say again, "Thy sins be forgiven." And still another is found in the case of the poor sinful woman brought to Him at dawn in the temple, in great shame and dread of death; to hear Him say, "He that is without sin among you, let him first cast a

stone at her"; and to hear Him add, "Neither do I condemn thee. Go and sin no more."

Sin is death-dealing to the soul. The death of the earthly body is used in the Sacred Scriptures as a symbol of it. The broken-hearted often surround the bier of a loved one. So was it when the Lord halted a funeral procession coming out of Nain, bidding the young man who lay upon it to arise, and restoring him to his weeping mother, whose tears of sorrow were immediately changed to tears of joy. It was so when He raised the daughter of Jairus, and restored her to her parents. It was so when He came to Martha and Mary of Bethany, and wept with them at the grave of Lazarus their brother. And then cried, "Lazarus, come forth."

And was it not so with His own death and resurrection? Never were men more broken-hearted than the twelve at that time. And the faithful women who were at His sepulchre early on the first Easter morning were as broken-hearted, when He rose from the dead, and assured them of His victory over the death of the body and the death of sin and evil in every form.

So, and in every way that the men and women of Gospel days were poor and broken-hearted, He fulfilled the prophecy of His inaugural to preach the good tidings of His kingdom to the poor, and to bind up their suffering and sorrowing hearts. Word and deed went together in showing them the wisdom of the heavenly Father's care of them, and in making them feel the power of His love of them. So He brought home to them the Gospel lesson, that the one thing needful on their part was to repent of their waywardness and of their sins, and trust and follow and obey Him.

And that was what He commissioned His church of His First Coming, which He was then instituting, to do for Him, in His name, and by His power, bestowed upon it in His Holy Spirit. The closing words of Matthew's Gospel read:

> And Jesus came to them and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things

whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

We know how faithfully this was done in apostolic times, and with what martyrdom. We know how the "Prince of this world" came and had nothing in our Lord Jesus, as He foretold. The great turning point came at the Council of Nicæa three centuries later, when His supreme Deity, or oneness with the Father, was denied, and the dogma of the vicarious atonement was substituted for the personal life of obedient discipleship in daily service of the Lord Jesus Himself as alone having all power in heaven and in earth. Thus immediate approach to the Lord Jesus, as alone having power on earth to forgive sins, was cut off. We know how the Dark Ages followed, with wars and rumors of wars, and famine and pestilence, continually, as a result; with no good tidings for the poor, and no binding up for the broken-hearted.

The culmination seems to have come in what has been named the World War. We cannot conceive of a greater need of the Gospel to the poor and of the binding up of the broken-hearted than was occasioned by that widespread catastrophe. Earthquakes, tidal waves, tornadoes, conflagrations, and other forms of material energy beyond human control, sometimes sweep large areas into ruins, multiplying the numbers of the poor, with heart-breaking consequences. But even greater and longer continued devastations were brought upon mankind by the leaders of nations that had the name of Christian. Surely human responsibility was involved in it. But every nation and every leader denies that responsibility, and tries to fasten the blame upon the commercial and political systems under which the world was then living. But the fact cannot be escaped that it was the system of nations which called themselves Christian. What wonder then that the challenge came, asking, "Is Christianity a failure?" And promptly came the answer, which was a confession, saying, "No, for Christianity has never been tried." Up to this time Christianity had never been tried in business to any extent; in the commercial relations of the world, little if at all; and in political international relations, not at all.

This confession was good for the soul of the world certainly. The Christian world stood aghast at this revelation of the fruits of what had been taught as the Christian religion. It is not difficult to see in the light of its history that the doctrine of the vicarious atonement for the salvation of the world has been a terrible failure. It has had no really good tidings for the poor, no real healing for the broken-hearted.

But the Lord has now come again as He promised, and Christianity is to be really tried with an illumined understanding of its applications to individuals and to nations in their relations with one another. The salvation of individuals, of society, of industry, of commerce, and of nations, by the vicarious atonement is no longer to be preached, but rather salvation by obedience to the Ten Commandments of the Decalogue as of Divine authority and power to save. This must be so, for the Gospel of the Lord in His Second Coming is that "All religion has relation to life, and the life of religion is in doing good." It has relation to life in all its multiplying and complex relations of life in the individual, in society, in industry, in commerce, and in nations nationally and internationally. The poverty made by unchristian systems is to cease in Christian lands, for systems are to be made truly Christian by Christian people. The Christian Church is to find no escape from this Gospel to the poor. It is to bind up the broken-hearted first of all by ceasing to break hearts, and then bind up those that are broken by unchristian experiences with bandages of justice and loving sympathy and helpfulness. That is the spiritual equivalent of the wine and oil and the inn of the Lord's Parable of the Neighbor.

The broken-hearted in a deeper sense are those who mourn over the seeming absence of the Lord in their own lives and in the lives of others; those who find themselves in the valley of the shadow of death. It is the mission of the New Church to bind up their hearts by showing them the Lord in His Second Coming into human life, so that they can know the one true living God, Creator and continual Provider of life in heaven and on earth, the Infinite and Invisible made Visible and Present to every soul who seeks Him in His risen and glorified

Divine Humanity, revealed in power and great glory in the clouds of heaven, which are the clouds of the letter of His Holy Word; for that is the meaning of His Word made flesh in Him to dwell among us.

The broken-hearted need for their healing to know that the Lord thus in Divine-Human life with them has power on earth to forgive sins by enabling them to sin no more, and by leading out of the consequences and environment of sin into closer and closer life with Him and His friends. We may call it "leading out of hell into heaven," for that is what it really is.

The broken-hearted needs for his binding up, to know the many wonderful truths about the Divine Providence in the permission of the evils in the past and in the provision of good for the future, which the New Church has given it for this very purpose. And he needs to learn the meaning of death, both of the earthly body and of the earthly nature, for the sake of the resurrection to a higher and more blessed life than can be ever possible for himself and his loved ones in this beginning of life on earth. He needs to know the wonderful and ever growing meaning of the Divine purpose in all things of creation, namely, to form heavens of angels from the human race.

It was in prophetic vision of this blessed mission of the followers of the Lord in His Second Coming that He wrote of those who come into the New Jerusalem, saying,

> And God shall wipe away all tears from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the water of life freely.

H. Clinton Hay.

CURRENT LITERATURE

CHRISTIANITY VERSUS MOHAMMEDANISM.

In the *Literary Digest* of December 12 last there appeared a portrait (reproduced from a Constantinople periodical) of the President of the Turkish Republic, Ghazi Mustafa Kemal Pasha, in stove-pipe hat and occidental dress; and in this connection our weekly reported that gentleman as saying, "Not only will we wear hats, but we will follow Western civilization in all other ways." About the middle of January, a news item was received from Constantinople announcing the passage of a law whereby the international Christian calendar has been adopted by Turkey. These signs of the times but confirm what we learn elsewhere concerning the transformation going on in Turkey. For instance, in the *Atlantic Monthly* of last October, Prof. Arnold J. Toynbee, who is considered an expert on present conditions in the Near East, had a paper on "The Turkish State of Mind," in which he presented a most interesting summary statement of the changes that have been taking place in Turkey during the past three centuries, culminating in the extinction of the Ottoman Empire by the abolition of the Sultanate in 1922 by action of the Great National Assembly at Angora, and the abolition of the Caliphate a year later. Several books dealing with the transformation now in progress have come to our attention, among which may be mentioned Clair Price's "Rebirth of Turkey"; a symposium edited by John R. Mott under the title "The Moslem World of Today"; and a dramatic presentation of a new spirit in modern Turkey by Wm. Jourdan Rapp in his book entitled "Osman Pasha."* Without passing upon the worth of the last-named production as a drama, it is sufficient here to say that the principal character in it is a leader of the Nationalist party, who is "organiz-

* *Osman Pasha;* a Play in Four Acts. By WILLIAM JOURDAN RAPP. New York: The Century Co. 1925. 145 pp., 12mo. $1.25.

ing within Islam a brotherhood for spreading the teachings of the Prophet Jesus," only to have his efforts frustrated by assassination at the hands of orthodox Moslems. The main lesson the play is intended to convey is, that the Moslem faith is on the wane among the educated Turks, and that the more spiritually-minded among them are turning, not to Christianity, but to the religion of Jesus and its altruistic teaching as the best rule of life. One reviewer of the book states that a leading Turkish historian has said of it:

> This picture of the historical background of the new Turkey and this presentation of the religious and philosophical trends in my country are not only skilfully done, but absolutely authentic. The play shows a knowledge and an understanding of Turkey and Islam which I have rarely found in a Westerner.

In harmony with the teaching of this play were the pronouncements of Dr. Samuel M. Zwemer at the meeting of the Federal Council of the Churches of Christ in America in December, 1924, as reported in the *Christian Century* (Decemmer 18, 1924), from which we quote as follows:

> A desperate struggle is taking place between the progressives and the reactionaries in Mohammedan lands. Today we witness the remnants of the old Turkish empire, Arabia, Mesopotamia, Egypt, Palestine, struggling in the throes of a new nationalism, eager for democracy and none bold or strong enough to save the caliphate when the Turks themselves abolished the office and deported the last of Ottoman caliphs.
>
> At the series of conferences of Christian workers among Mohammedans recently held in the near east and north Africa, under the auspices of the International Missionary Council, and at similar conferences in India, united opinion was that missions face an entirely new situation of great promise. In the near east post-war conditions have altered the missionary problem to an amazing degree. Whole classes of people who never before could be reached by the message of Christ have now become physically and spiritually accessible.
>
> At the Jerusalem conference it was agreed that of the population of th Moslem world, which numbers 234,314,989 persons, we find that no less than four-fifths are now increasingly accessible to every method of missionary approach. In some lands where work is hindered or prevented by government the people themselves would welcome Christian missionaries if the restrictions were removed.
>
> Compromise is as impossible for them as it is for us. A great and effectual door has been opened. A door once barred and bolted, nailed,

is open. But there are many adversaries and in the present stage of missionary work 'a man's foes are they of his own household.' The gospel has not lost its power. The cross of Christ is the missing link in their creed; it is our glory. The life of Christ alone can elevate their moral conceptions; dare we withhold that life from them? The power of Christ alone is able to set them free with the liberty of the sons of God; shall we not proclaim to them this freedom? Their political hopes and pan-Islamic program are ruined. The soil of their hearts has been broken up by the plough-share of God. Now is the time for sowing: tomorrow the white harvest.

As to Dr. Zwemer's competence to express an opinion in this connection, we find abundant evidence in a book entitled "Christian Literature in Moslem Lands," * published in 1923. In the Preface to this treatise, the Chairman of the Joint Committee, whose labors resulted in its production, states that

> The Survey presented in this volume marks the final result of this extended process of investigation, study, criticism and construction. At every stage of the process, from the early gathering of data to the editorial touches preceding the publication, Dr. Samuel M. Zwemer has been of invaluable assistance.

In preparation for the Survey the entire Moslem world was divided into twelve sections, and a special field committee appointed for each area, whose duty it was to secure the desired information concerning the conditions in its own field. The volume presents a digest of all the reports received; and it is of great significance for those who are interested in Christian evangelization within the territory of Mohammedanism.

Let us hear two or three significant statements from the book:

> All Moslems over the world are low, poor, unclean, without civilization, foolish, ignorant, and in general they are two hundred years behind American and European Christians and even behind the Zoroastrians. If it were only in some places that we found Islam in this condition, we might attribute the results to some other reason; but

---

* *Christian Literature in Moslem Lands;* A Study of the Activities of the Moslem and Christian Press in All Mohammedan Countries. Prepared by a joint committee appointed by the Committee of Reference and Counsel of the Foreign Missions Conference of North America and the Committee on Social and Religious Surveys. New York: George H. Doran Co. 1923. 306 pp., 8vo., illus. Cloth, $3.50 net.

where we find Islam everywhere in the same condition, we can see no other reason but Islam itself.

This passage, which is found as a sort of heading to the chapter on Christian Literature for Persian-reading Moslems, is from the newspaper *Azad* of January 1, 1922, published at Tabriz. It seems to express the same sort of awareness of present conditions that has led to the Nationalist movement in Turkey.

On p. 186 we find a statement to the effect that "in no Moslem country are the Christian forces mobilized to meet the 'unparalleled opportunity' for bringing the mind of Christ to bear on Moslem minds."

On p. 173 we find the following sentences, quoted from Dr. Cornelius H. Patton in *The International Review of Missions,* as a heading:

"Give us literature and we will show surprising results for Christ and His civilization," writes one of our enthusiastic workers. Where is the man or woman of wealth who will seize this opportunity? We have had large personal gifts for education and medicine; who will make a large gift for literature? . . . One fairly envies people of wealth the chance to seize this opportunity.

But enough of such quotations.

When the Survey was being planned, it was decided not to include the question of Bible distribution or that of needed translations of the Bible, because those questions are handled by agencies especially concerned. As a matter of fact, there is a complete Bible translation for every important language area in the world of Islam. "The fact that these versions have a large and ever-increasing circulation emphasizes the need for Christian literature to interpret the Bible and apply its teachings to everyday life."

In this connection the main appeal of the book is for all Christian agencies doing evangelistic work in Moslem lands to get together so as to work unitedly on a definite program of literature production. Of course it is the Old-Church message that is considered all-important to put over, with all the traditional doctrines that in our country are disintegrating before the advances of modernism. Therein lies the main weakness

of the proposed plans. And yet it could hardly be otherwise at the present time. But if it were possible for those united interests to co-operate in enlightening all Islam, with the Word of the Lord in one hand and the heavenly doctrines of the New Church in the other, what a glorious picture of the future of those nations the imagination might draw! Obviously we cannot join with them in their endeavors; but that does not excuse us from attempting propaganda work in our own line according to opportunity. And if some New-Churchman of wealth would but follow the suggestion made in the book, that the most effective way of Christianizing the Moslem world would be by a chain of self-supporting newspapers conducted with that fundamental purpose always in view, the New-Church message might soon surpass all others in attracting the rising generations of Islam. It is the irrationality of Old-Church doctrines that militates against the success of Christian missions in general. The right sort of literature would be of inestimable value as a missionary factor. Millions of the common people are learning to read, and there is but little worth-while literature available to them. While the better educated turn more or less to their own older literature and to anti-Christian productions, the literate element of the general populace are newspaper readers.

That there is good reason for believing that a large proportion of the Islamic population would be more or less open to the New-Church message the present writer tried to show in an article entitled "A Dream of Conquest" that appeared in the *New-Church Messenger* of Nov. 14, 1923, in which he quoted the testimonies of Messrs. Pandurung, Wilson, Guylee, and Chetty, all of them New-Churchmen speaking from personal knowledge of conditions in India.

Undoubtedly a great opportunity for New-Church evangelization is shown by all this. A huge task before which we may well feel impotent! But if it is work for the Lord's Kingdom, it will some time be attempted; and the results will rest with Him. Meanwhile we should not forget Swedenborg's prediction that the New Church would ultimately take root and prosper in lands not now Christian. B. A. WHITTEMORE.

THE MORALITY OF A HUMANIST.*

Perhaps some critics would term Warner Fite's "Moral Philosophy" an immoral philosophy. Others would have resort to that favorite and tiresome distinction between immoral and unmoral, and brandish the latter adjective. The fact is, that in this volume a college professor with a mild "complex" is "out for" authoritarian ethics, the ethics of the Sunday school and the Victorian home. With wearisome if polite and urbane repetition, he insists that there are no absolute standards of conduct: no morality obligatory upon Hottentot and Englishman as well. He amasses a wealth of entertaining illustration to prove that even the most straitlaced scarcely expect standard morality from a Frenchman, or common sense from that passionate, inspired and absurd nation, the Russians. He lightheartedly exposes the chauvinism which we meet with on every hand: we have, for example, the "elderly and kind-hearted English lady" who once said to the author, "quite without arrogance, that in her opinion God had created the British people for the special task of bringing Christianity and salvation to the world." The current *motifs,* relativism and individualism, occupy, in reiteration and occasional development, more than half the book.

The title of the book is amusingly uncharacteristic of the contents. One expects a solemn treatise on the duties of the human race, these duties treated section by section with irreproachable thoroughness; one receives a collection of *causeries,* the conversations of a man of the world with his sympathetic friend, or better still, the conversations the man of the world (with a pardonable dash of the professor in him) carries on with himself. There are no rules and—one is tempted to say—no reasons here, no authorities, no "sanctions"; but an abundance of surmise, conjecture, apprehension, intimation. The professor muses: the reader overhears.

Negatively, this graceful book is an attack on authoritarian ethics; positively, it is a defense of the view—the humanistic

---

* *Moral Philosophy: The Critical View of Life.* By WARNER FITE. New York: The Dial Press. 317 pp., 8vo. Cloth, $3.50.

view, Mr. Fite would call it—that "morality is the self-conscious living of life." A man is moral when he takes time to reflect upon his conduct; to know, as we say, what he is about. A man is moral when he intelligently considers his proposed act in the light of its consequences for himself and others; when he envisages scene and context. A man is moral when he is sensitive to the personal world which impinges upon his personality; when he is able imaginatively to grasp the point of view of his fellow.

Like many of his contemporaries, Professor Fite is somewhat at a loss to know what to do with religion. His chapter, The Presence of the Divine," explores, but is able to reach no destination. The author realizes that most "educated" men of the day have frankly abandoned any belief in the supernatural. He himself cannot lay claim to the sort of mystical experience which seems by its intensity to give assurance of more-than-rational values. "For myself it often seems as if all of my own religious experience could be summed up in a wonder, curious and critical, yet not irreverent, not unbelieving, and even at times envious, about the religious experience of others." Many of the stock objections of the sophisticated have ceased to trouble Professor Fite. To be anthropomorphic (i.e., humanistically minded) seems to him to be able to see farther into reality than is granted the scientist: "impersonal reality is a false or merely conventional appearance." "To me the more purely 'scientific' the form or language in which a subject-matter is presented the blanker it seems, the more meaningless and unreal." Psychologists allege that belief in God is nothing more than the erection of a dream-world where illusory happiness compensates for failure to meet and conquer circumstances. Does this account dispose of the matter? "I wonder why the idea of God should not be a compensation. This would mean only that the thought of God is suggested like any other thought, by the presence of a need." Like my friend Dr. Brightman, he wonders if more is not implied in Russell's noble "A Free Man's Worship" than the writer knew: "whether even Bertrand Russell's 'free man,' anathematizing the insensitive universe, is not the expression of a religious experience—

whether this attitude, supposed to represent the merest of mere ideas, can fail to imply some sense of a divine presence. Certainly if we found a lower animal, a dog or a monkey, thus expressing himself, we should find it hard to dissociate such an accession of self-consciousness from the idea of a divine revelation." Beyond his questions, his intimations, the Professor does not attain. He has the "will to believe"; but the times are unpropitious: the utmost that is permitted educated people is the *sentiment* of religion. Meantime, like many another sensitive and aspiring soul, he remains "not far from the Kingdom."

It will be seen from the quotations in the preceding paragraph that, for all his reaction against copy-book morality, our author remains an "idealist". It is the notion of irrational and imposed authority against which his whole soul revolts. Left to himself to evolve an ethics nearer to the heart's desire, he would not choose so very differently from the thoughtful Christian. In this connection Professor Fite's moral philosophy strongly reminds us of some words in Walter Pater: "Perhaps all theories of practise tend, as they rise to their best, as understood by their worthiest representatives, to identification with each other. For the variety of men's possible reflections on their experience, as of that experience itself, is not really so great as it seems; and as the highest and most disinterested ethical *formulae*, filtering down into men's everyday existence, reach the same poor level of vulgar egotism, so, we may suppose that all the highest spirits, from whatever contrasted points they have started, would yet be found to entertain, in the moral consciousness realized by themselves, much the same kind of mental company."

The chief defect of "Moral Philosophy" is, that it is thin in substance: the few points it definitely enunciates will be either platitudinous or repugnant to the reader, according as he is naturalist or believer. Its chief merits are its charm of style and illustration, its urbanity and tolerance of tone. The book would gain greatly by condensation to half its present size.

AUSTIN WARREN.

HISTORY AND GROWTH OF THE OLD TESTAMENT.*

There have been collected into the last publication of the late Prof. Kent, the introductions which he wrote to the various volumes of his "The Student's Old Testament." An introduction to an unpublished volume, "Proverbs and Didactic Poems," is added. Even if one owns the work named, he is glad to have these introductions in this convenient form; any one will find in the volume a readable, indeed very interesting, account of the formation of the Hebrew Scriptures, so far as history can relate the story.

The small type gives the page a congested look; but if the reader will venture a start, he will be borne along in a view of the Old Testament books as they formed, taken appreciatively into the literary characteristics and message of each book, and given a fresh and well-ordered insight into the history and thought and life of the Hebrews. There are thirty-six well-stocked chapters, in six main divisions of the book, the latter successively entitled, "The History of Israel's Early Records," "The History of Israel's Historical and Biographical Narratives," "The History of the Prophetic Sermons, Epistles and Apocalypses," "The History of Israel's Laws and Legal Precedents," "The History of the Songs, Hymns and Prayers," and "The History of the Wisdom Literature." The inquiry goes back to the oral tradition which antedated Scripture, and watches the whole Old Testament come into being.

The Old Testament will be much more intelligently dealt with in any line of study or exposition, sermonic as well as more studious, for having in mind the facts of Scripture formation of which the book is a storehouse.

As for the general positions of the book, which are those of Biblical study in general,

> The conclusions are not those of an individual, nor of a school, nor even of one generation of scholars. They are based not on theories,

---

* *The Growth and Contents of the Old Testament.* By Professor Charles Foster Kent. New York: Charles Scribner's Sons. 1925. 294 pp., 8vo. $2.75.

nor on the often fanciful traditions of the Jewish rabbis or early church fathers, but on the solid basis of the facts presented by the Old Testament books themselves. They are in turn substantiated by the independent testimony of history and comparative literature. It is safe, therefore, to regard them as no longer on trial or under suspicion, but rather as the foundations—as sure as enlightened human insight and scientific method can discover—upon which Old Testament interpretation and doctrine are in the future to rest. (P. 29.)

It is the results of Biblical criticism, textual, historical and literary, that are referred to, to which we refer in such a different strain so often. There is again this moderate estimate of them:

This brief survey of the growth of these Old Testament books [the Pentateuch] has aimed to present the modern positive conclusions regarding their origin. It is obvious that the difference between the traditional and the modern view simply concerns the details of a process. Both recognize that the Bible is the supreme record of God's revelation to the human heart, and that its ultimate value consists in its ability to meet the moral and religious needs of mankind. (P. 48.)

The knowledge which the book represents is the sort which should be at the base of far more studies and inquiries and doctrines of our own, this reviewer feels convinced, than we think usually. Any theological account of the origin of the Scriptures in the mind of God has after all to reckon with the facts about the formation of the Scriptures, as their historical formation can be traced. Perhaps that theological account will be surprisingly aided and amplified by a knowledge of the historically traceable story of the formation of the Old Testament. The book suggests to this reviewer many other lesser matters for our consideration. We allow ourselves certain statements often about the state of the text of Scripture, the measure of its integrity, due to the labor of the Massorites. But there are ungainsayable facts which ought to make us study our position, or our statements.

When it is recalled that the surviving manuscripts of the earlier historical records were made eighteen hundred years after the originals were written, the marvel grows that they are as well preserved as they are. . . . There is abundant evidence that in general the existing copies reproduce in nearly all important passages the thought of the prophets, priests, and sages who first wrote them.

On the other hand, the evidence that a vast number of minor errors has crept into the surviving Hebrew manuscripts is equally conclusive. This is demonstrated by the differences in the Hebrew texts themselves, by the variations found in the early translations made from manuscripts far older than any which still survive, and by the obviously confused and corrupt character of many passages.

Copies of Old Testament books, let us reflect, had been in process of transmission a thousand years and more before the Massorites did their work. It seems impossible to lean too heavily on their work for security that the text has been well preserved.

The Massorites were the pioneers in Hebrew textual criticism. While they did not always agree among themselves, their work, when completed about the end of the ninth century, became the basis of all later editions of the Hebrew text. (Pp. 89, 91.)

Instead of looking back to any text of as complete integrity as possible, scholarship looks forward to arriving at such a text. One could wish that the scholar in the New Church could join in this work.

The future holds out the assured possibility of valuable discoveries. Thus, instead of leaving further behind, each decade brings much nearer to the present the long-lost autograph copies. (P. 96.)

Of course Prof. Kent's chapters have to do with larger matters than these, a more fruitful reading of the history of the Israelites, a more understanding and therefore more interested use of the Scriptures, an exhibition of the march of the mind of God in the history and life of the Hebrews, recorded then in their Scriptures, and so on. In all these ways the book can serve us as it can others. But it seems also to place before us problems peculiar to us, which we should solve, and not get rid of by denouncing the material which crowds the problem on us. We have a different account of "The Book of Jasher" and "the Books of the Wars of Jehovah" than is sketched in these pages (p. 16); should we be interested to know whether historical finding is in keeping with our account or not? We speak of the obscurity, and the Theological Works speak of the Providential obscurity, of the prophets; what of the clarity and eternal significance of their messages, as their books are sum-

marized in these pages of Dr. Kent's, among others? Sometimes we quote the Theological Works on the "four styles" of the Old Testament as though four literary styles were meant. The dazzling array of only prophetic styles, or of historical styles in Prof. Kent's vivid characterizations of the various books, would apprise us that we have different matter on our hands in the Theological Works statement. That refers to four styles of the one style which alone can be said to pervade the Old Testament, that is, correspondential utterance. This is more or less "sheer" correspondential composition, or mixed with historical reference or colloquial expression. Only because the same language must also have literary style has the statement anything to do with literary style.

The book gives needed basic information about the Old Testament. It presents us some problems we may well address ourselves to.

WM. F. WUNSCH.

EDUCATED ORTHODOXY AND THE NEW TESTAMENT.*

Dr. Headlam, Anglican Bishop of Gloucester and author of "The Life and Teaching of Jesus the Christ," is an intelligent and well-informed representative of that *Via Media* in English churchmanship and scholarship which continues the Patristic Catholicis of the Carolinian and Tractarian divines, and combines with it a cautious but genuinely liberal "higher" criticism —the "school of thought" which produced the earlier *"Lux Mundi"* and the later "Foundations". The English Church has very real reason to be proud of such learned and philosophical prelates as Dr. Gore, former Bishop of Oxford; Dr. Strong, present incumbent of Oxford; Dr. Temple, Bishop of Manchester; and the author of the book under review: one feels a real humiliation in the reflection that America has no similar

* *Jesus Christ in History and Faith.* By THE RT. REV. A. C. HEADLAM. Cambridge, Mass.: Harvard University Press. 1925. 232 pp., 8vo. $2.50.

group of ecclesiastics. Our bishops, like our college presidents, are not in any sense intellectual leaders; and the character of learning which once so happily distinguished the parochial clergy of New England, has long since passed to other professions. Yet if the Church in America—or anywhere else—is to continue to command the respect and allegiance of the educated classes, she must still produce scholars as well as saints. The particular problem of "reconciling" science and religion which so agitated the Victorian devout, may have lapsed (though we were not long since amazed to find that what had been answered for half a century to the satisfaction of the educated, had not yet entered the minds of the uneducated as a problem); but other "reconciliations" will be necessary. Without appearing to covet what I am fond of calling *vulgar contemporaneity,* the Church must be modern. She must take intelligent and systematic account of all additions to the stock of human knowledge, must be conscious of her position on the issues raised by these additions, must be able to express herself according to the prevailing philosophical systems, and in the contemporary terminologies.

All these requirements are met with very considerable adequacy by Dr. Headlam in his 1924 Noble Lectures at Harvard. He is not a "stylish," nor a brilliant and original thinker; but these negatives throw into relief his background, general intelligence, common sense, and historical imagination. He is consciously in the orthodox tradition, and of the orthodox temper, but he is not narrowly or unenlightenedly so. He is not what in America is popularly called a "fundamentalist"—that is, a literalist. To his exegesis of New Testament history he brings understanding and insight, and so wide an acquaintance with literature that he does not, like Matthew Arnold's Biblicists in "Literature and Dogma," have to "press hard" everything he reads.

The title of the present lectures is somewhat misleading, or at any rate vague. What Dr. Headlam is mainly concerned with, is the presentation in the form of popular lectures of the results of modern scholarship as applied to the life and teachings of the historic Christ. The dates and authenticity of the

Gospels, the historical and geographical background of the three years' ministry, the doctrine and the personality of Jesus, and the sources for the crucifixion story, are critically discussed in the body of the book. The remaining three lectures are much more loosely connected with the preceding and with each other; they cover the currently mooted Bodily Resurrection of the Lord and the Virgin Birth, current Christologies, ("What think ye of Christ? Whose Son is He?"), and the Christian Church (Dr. Headlam feels himself justified in finding the origins of Catholic ecclesiasticism in the Gospels).

The method of the lectures is properly critical in canvassing, with appropriate comment, on each topic discussed the views of the more important scholars and schools of thought before venturing the result of the author's own studies. Dr. Headlam shows familiarity with all these "views," however alien to his own temper. Unfortunately, few of the scholars are cited by name (though surely intelligent laymen, to whom the lectures are addressed, would be interested to feel themselves thus placed); but one recognized in the points of view analyzed those of Loisy and Schweitzer, for example, with their eschatological Christ; one finds full account taken of current schools which emphasize the indebtedness of the Church and her Christology to rabbinical comment, to Hellenistic philosophy, and to the Greek and Oriental mystery religions.

The liberalism of Dr. Headlam comes out in his willingness to find minor inaccuracies in the historical truth of the Gospel records, in his interest in the impressive mysteries of the relations of Q (his lordship would substitute the less impressive symbol, *Discourses*) to the synoptic gospels, in his "harmonizations" of the gospels (e.g., the identification of the Feeding of the Four and the Five Thousand, the Sermon on the Mount, and the Sermon on the Plain). It is still more apparent in his Christology, which inclines, like Dr. Gore's, to Kenoticism. He does not believe our Lord transcended the limitations of His humanity in knowledge: "Our Lord always taught and thought according to the ideas of His time; all His religious teaching grew directly out of the conditions of His day" (p. 219). His Messianic consciousness did not anticipate His

Baptism. It was then that "the conviction, the aspiration, the purpose which until then had been perhaps vague and inarticulate, became clear and definite." "He knew now his vocation." (Pp. 51-52.)

Dr. Headlam's conservatism is his firm and consistent adherence to the supernatural interpretation of the Gospels. He might yield a miracle here and there, but he will not yield the miraculous; and his argument, while not precisely new, is the standard contemporary apologetic for the point of view. It maintains that those critics who discard the miraculous from the Gospel narratives do so not because the narratives are not as well attested evidence as that upon which other ancient history is based, but because of an *a priori* naturalism. The Resurrection is adequately authenticated; and (this is a standard argument and one difficult to refute) without its factuality, it is difficult to account for the revivification of the apostolic community and the fire and faith of the early Church. The Virgin Birth is, in comparison, but slightly authenticated by evidence; but the attacks on the doctrine are capable of refutation; and granted the Divine character of the Lord and the miracles which attended His ministry and His end, the Virgin Birth falls naturally into place on the appropriate differentiation of God from man, and the factual basis of the sacramental philosophy of the Incarnation.

AUSTIN WARREN.

RELIGIOUS PROSE AND VERSE.*

Matthew Arnold, in his introduction to the Study of Poetry, speaks of its future as "immense," because as time goes on mankind will find in it "an ever surer and surer stay." He continues:

**Modern Religious Prose and Verse: An Anthology.* By FRED MERRIFIELD, Assistant Professor of New Testament History and Interpretation in the University of Chicago. New York: Charles Scribner's Sons. 1925. 471 pp., 8vo. Cloth, $3.50.

There is not a creed which is not shaken, not an accredited dogma which is not shown to be questionable, not a received tradition which does not threaten to dissolve. Our religion has materialized itself in the fact, in the supposed fact; it has attached its emotion to the fact, and now the fact is failing it. But for poetry the idea is everything; the rest is a world of illusion, of divine illusion. Poetry attaches its emotion to the idea; the idea *is* the fact. The strongest part of our religion today is its unconscious poetry.

The creeds and dogmas of the past began to fail long ago, and the process of decay has been going on ever since. But happily, as New-Churchmen know, Divine Revelation has not failed as a source of religious truth and life. On the contrary, the lost knowledge of correspondences has been restored as an unfailing guide of interpretation. In the light of it new creeds and ideas are taking the place of the old, Divine ideals are becoming the facts of human experience, an ever and ever surer stay is being found thus in the Lord in His Second Coming.

So the future of poetry is not to be "immense" on that account, as Matthew Arnold predicted. Nevertheless, it will have a future of increasing usefulness; for the value of poetry is in its power to express human emotions in the enjoyment of truth and beauty by the use of symbol and metaphor under the great law of correspondences, in which the Sacred Scriptures are written, and by a growing knowledge of which their spiritual meaning is unfolded.

Not as a substitute for the Word of God, then, but as a human help in enjoying and illustrating the teaching of it in the pulpit and the church school, this new anthology of religious verse and prose will be very welcome and useful. Professor Merrifield says of it in his Foreword:

This book of verse and prose, gathered through many years from many lands, is an offering laid upon the altar of our dreams. Running through its pages one may feel the heart-throbs of millions of desperate, longing souls seeking light. Here are voiced millions of happy hopes, as youth breaks forth into its soul's awakening; or as clear-eyed age pierces the veils of the once dread future, and dares to build even there its future home as a challenge to death and oblivion. This is our better selves thinking God's timeless thoughts after Him.

The selections are grouped as follows:

I. The Irrepressible Yearning after God. II. The Upward Urge of Life. III. God—The Infinite Life of the Universe. IV. The Divine Possibilities of Man. V. Jesus in Every-Day Life. VI. Service and World-Brotherhood. VII. Co-operation with God. VIII. The Spirit of True Worship. IX. The Eternal Value and Continuity of Life.

An index of poems by titles and an index of authors follows. Interesting and helpful interpretative notes accompany each of the above divisions. The prose selections are usually quite brief, but filled with condensed thought, quite beautifully expressed. The poems are for the most part excellent; but there is a noticeable lack of those which express strong convictions of religious faith, especially of faith in the life after death, and but few that show a deep adoration of the Lord Jesus Christ as God Himself in human life. The selections from Whittier and the Brownings come the nearest to it. Certain poems that we should be glad to find included, are omitted; for example, Harriet Beecher Stowe's poem entitled, "The Other World," beginning,

> It lies around us like a cloud,
> A world we do not see;
> Yet the sweet closing of an eye
> May bring us there to be.

Also Lucy Larcom's poem beginning

> Heaven is but life made richer;
> Therein can be no loss:
> To meet our love and longing
> Thou hast no gulf to cross.

Probably the editor of this anthology feels that such views of the life after death are unwarranted. Indeed, the majority of people in the world today would quite agree with him; but New-Churchmen have such full confidence in the nearness of the other world, and such full realization of its life going on after death, that the absence of such poems in a collection is felt to be a serious loss. The collection of verse and prose, however, indicates the vague yearnings for the realities of life which exist among Christians in our day. The volume is well worth owning.

H. Clinton Hay.

"THE OPENED BOOK"*

Among the New-Church literature in bound form that has come from the press during the past year, is a little volume entitled "The Opened Book," the contents of which consists of seven lectures by prominent New-Church clergymen of England, namely, Rev. Messrs. H. Gordon Drummond, Clifford Harley, and Charles Newall. The titles of the successive lectures are as follows: "The Bible and the Word;" "How the Word Has Been Given;" "The Spiritual Sense of the Word;" "The Sense of the Letter of the Word;" "Correspondences and the Word;" "The Word and the Higher Criticism;" and "The Understanding of the Word."

These addresses are based upon the obvious teachings of Swedenborg, and are directed to earnest thinkers, both of the New Church and out of it. They are fully up to the standard of lectures of this sort generally, and to most of our ministers and laity they would seem entirely satisfactory and helpful. However, there are some of our younger ministers whose judgment of such books as this and Rev. J. F. Buss's "The Criterion of Divine Authorship" (Mr. Buss being another of our leading English brethren), is that, in view of present-day Biblical scholarship, they are practically beside the mark and of relatively little value. When doctors disagree, who shall decide? Evidently there is trouble ahead.

B. A. WHITTEMORE.

**The Opened Book;* An Examination of the Sacred Scriptures Both as to the Letter and the Spirit. Manchester, Eng.: New-Church Publishing Society. 1925. 140 pp., 12mo. Cloth, $1.00.

IMPORTANT ANNOUNCEMENT

¶ A cheap, well illustrated and concise life of Emanuel Swedenborg.
¶ Suitable for the use of all the Societies and Missionary Institutions of the Church.

The MISSIONARY AND TRACT SOCIETY of London begs to announce the republication of the

"LIFE OF SWEDENBORG"

By the late J. Stuart Bogg. Revised by Rev. H. G. Drummond.

5 x 7½ inches; 40 pages and paper cover; 15 illustrations.
Price Threepence, postage extra, (say 10c. postpaid).

Order of NEW-CHURCH PRESS, Ltd.,
1, Bloomsbury Street, London, W. C. 1, England

THE NEW CHURCH MAGAZINE

The Quarterly Organ of the General Conference of the New Church in Great Britain is the oldest New-Church periodical. It is of great interest to New-Church people in all parts of the world. Subscription price $1.25 per year, postpaid.

Order from the
Massachusetts New-Church Union
134 Bowdoin St., Boston 9, Mass.

THEOLOGICAL WORKS OF EMANUEL SWEDENBORG

STANDARD EDITION, $1.00 per volume, postpaid
LIBRARY EDITION, $1.50 per volume, postpaid
Also LATIN and LATIN-ENGLISH EDITIONS.
Send for catalogue containing complete lists.

FOR MISSIONARY PURPOSES

we supply the UNIFORM EDITION books (paper) at 5 cents per copy, postpaid. The titles in this edition are: "Heaven and Hell," "Divine Love and Wisdom," "Divine Providence," and "The Four Doctrines."

THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY

16 East 41st Street **New York, N. Y.**

THE ROTCH TRUST FUND

Mrs. Lydia S. Rotch died in Boston, July 20, 1863, at the age of 80 years. She left $15,000 to be administered by three trustees for the benefit of the Convention. The activity of this Fund, administered by its successive three trustees, has been primarily that of the publication of Swedenborg's Theological Writings, commentaries compiled therefrom, and other works, as follows:

A complete edition of the Theological Works published by Swedenborg.

"The Worship and Love of God."

Commentaries on Matthew, John, Ezekiel and the Psalms.

Selections from Swedenborg, in raised type for the blind.

"Swedenborg, Harbinger of the New Age of the Christian Church," by Benjamin Worcester.

All of these publications are available through the several New-Church book-rooms, to wit:

UNITED STATES.

Baltimore, Md. Swedenborg Book Center, 516 N. Eutaw St.
Boston, Mass. Massachusetts New-Church Union, 134 Bowdoin St.
Chicago, Ill. Western New-Church Union, Room 1726, 17 N. State St.
Cincinnati, Ohio. New-Church Library, Oak and Winslow Streets.
Detroit, Mich. Church Book Shop, 46 Forest Ave., E.
Los Angeles, Calif. New-Church Book Room, 509 So. Westmoreland Ave.
Minneapolis, Minn. New-Church Book Shop, 903 Fifth Ave., So.
New York, N. Y. Amer. Swedenborg Printing and Pub. Soc., 16 E. 41 St., Manhattan.
New-Church Press, 108 Clark St., Brooklyn Heights, N. Y. City.
Philadelphia, Pa. New-Church Book Association, 2129 Chestnut St.
San Francisco, Calif. New-Church Library, 1640 O'Farrell St.
St. Louis, Mo. New-Church Book Room, 3741 Windsor Place.
Washington, D. C. New-Church Library, 16th and Corcoran Street.
Wilmington, Del. New-Church Book Room, Penn Ave. and Broome St.

CANADA.

Toronto, Ont. Wm. H. Law, 486 Euclid Ave.

ENGLAND.

Bath. New-Church Book Room, Green St.
London. The Swedenborg Society, and The New-Church Press, Ltd., 20 Hart St., Bloomsbury, W. C. 1.
Manchester. New-Church Book Depot, 34 John Dalton St.
Glasgow, Scotland. Scottish New-Church Library, 229 Woodland Road.

AUSTRALIA.

Brisbane, Queensland, 345 Ann St., near Wharf St.

INDIA.

Bombay, Swedenborg Society of India, 7 Topiwala's Bldgs., Sandhurst Road, Girgaum, Bombay.

SWITZERLAND.

Lausanne, Agence des Publications de la Nouvelle Eglise, 1 Avenue de France.

The Fund assists, from time to time, in other New-Church uses to the extent that it has available funds; for example, the Neighborhood House at Lynn, Mass., to the support of which it regularly contributes. It has also coöperated in the publication of some of Swedenborg's scientific works, and of the photofacsimile reproductions of Swedenborg's theological manuscripts.

The original sum is intact, and the income only is used. This is, of course, entirely inadequate to help all the uses which come before the Rotch Trustees for contributions, including many for which other New-Church funds are not available because of their limitations. It is estimated that since the death of Mrs. Rotch, the trustees have spent over $65,000.00 in various church uses.

Will friends of the New Church continually bear in mind the importance of increasing the Rotch Trust Fund, whether by "giving while living" or by will?

The present Trustees are:

CLARENCE W. BARRON, *President*,
GEORGE C. WARREN,
JAMES E. YOUNG, *Secretary and Treasurer*.